

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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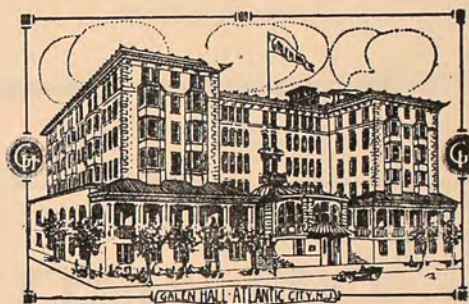
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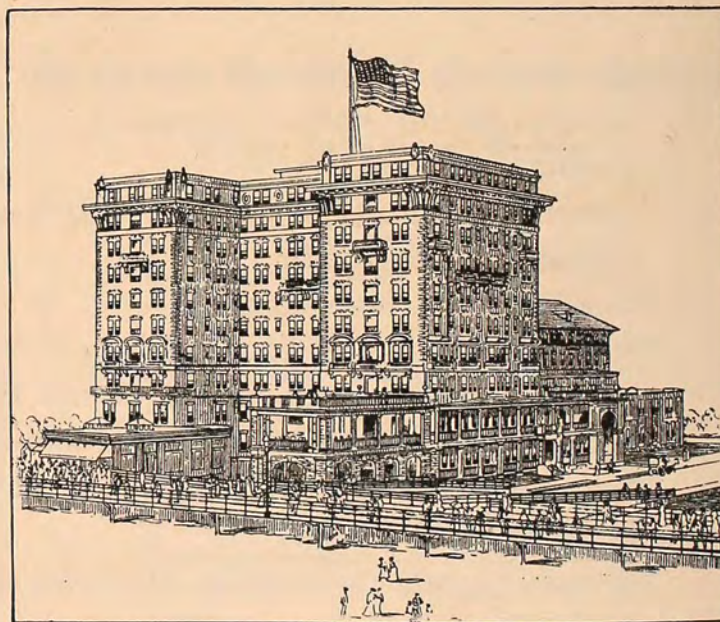
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. V. No. 8

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The Bishop's Convention Address, 1917

Brethren of the Clergy and Laity:

Two years ago I said in my annual address: "Never has a Convention of this Diocese met at a time like this. Those who come after us will read the record of what we here shall do and say with an anxious and exacting scrutiny."

If these words were true then, they are much more true now. Then we were *outside* the world's conflict and convulsion: we were but sympathizers and spectators. Now we are *inside*. partners and allies. Think of what it means. America lined up with Belgium, France, England, Italy, Russia, Japan and many others, already come, or coming, into the concert of free peoples. Hearts, minds, arms, flags and resources are met and mingled in one great and high common undertaking which, please God, shall result in establishing for all time and for all men, liberty and truth, righteousness and brotherhood on earth.

It is a supreme moment in the world's history, in our country's history, in the Church's history. We have not grasped it yet in its full meaning, but it is sinking in. And now we meet once more to take counsel in God's presence. Let us do it worthily. Let us make this Convention worthy of its time.

First, by being *brief*. Not, of course, that we should act hastily, or without thought, or leave important things undone. But that we should take up only the important things and leave the little things behind; and that in dealing with the great things, we should deal worthily. That will mean intensity of thought and act, and that of necessity means brevity. For it is only the meaner and the more selfish of our emotions, like fear or vanity, which tempt us to be wordy. High thoughts, great aims and strong resolves always make men reticent. If we are possessed with the greatness of the moment we shall be brief.

Second, by being *brave*. Let us not only choose great things to think of and to act for, but let us think

and act with courage. If ever there was a time for the servants of Christ to offer themselves, and all they have, and are, freely to His service, the time is now. The call of the moment is for men who stand strong in unshakeable convictions, who are prepared to run a risk and make a sacrifice. We may have been timid in the past. But each one of us has a divine capacity for courage. Let us show it. Let it become contagious. We are here to represent our fellow Churchmen in this Diocese. Let us prove ourselves real representatives; they will follow where we lead. Let us show them then the way into a real adventure of faith in God and service to men.

Finally, by being *brotherly*. The pressure of common tasks and common perils always lifts men above themselves and saves them from self-seeking and self-consciousness. It recalls them to the meaning and measure of their manhood. Most of our familiar differences and difficulties, our party policies and programs are, after all, born of small ambitions, and are signs of narrow vision and restricted sympathies. Let us rise clear above them all. Who knows, if God be gracious, that once laid aside, all these things which have separated us, and even now prevent our unity, may never again return to plague and poison us?

Let us be brief, and brave, and brotherly. We can do it if we will, for God wills it and will help us. If we will it too, He will take our hearts and minds into His keeping and prosper the work of our hands upon us.

* * * * *

Of Diocesan affairs I will speak only in rapid summary, enlarging later on four points:

Diocesan Affairs The United Offering of our women at St. Louis last October was \$50,005.57, breaking all records.

The Mission Study Classes in the Diocese, under the leadership of Mrs. Pilsbry, have reached a new high-water mark. There have been

201 classes in 101 congregations, making a total of 2487 individuals. Many special groups and classes were formed and conducted during the Week of Prayer in February with wonderful results. The Classes have given during the year for Missions \$2682.40, of which \$1555.40 was given for the Missions in Latin America.

A new phase of work has been undertaken by the Women's Auxiliary: the reaching and enlisting by personal visits and correspondence of isolated women in country districts.

The Junior Auxiliary is trying to extend its missionary influence by a closer relation with the Sunday-schools. I would ask the clergy to co-operate in this excellent plan. The Boys' Department has shown much activity, especially in organizing Missionary Scouts in various congregations. During the year 26 Study Classes for Juniors were held with an enrollment of about 450.

The Sunday-schools of the Diocese up to this date have given this year \$37,729.75 for the Missions of the Church. It will probably reach \$40,000 when all returns are in. The Sunday-school of Gloria Dei averaged in its offerings \$8.70 per capita.

I want especially to commend the Daughters of the King for the excellent work they are doing throughout the Church, and particularly in this Diocese. They aim to render the same service to women as the Brotherhood of St. Andrew renders to men. It is greatly needed and is faithfully and lovingly done.

The City Mission has been fortunate, indeed, in securing Dr. W. H. Jefferys as its Superintendent. The prospects are very bright, and the appeal of the work to the community constantly increasing. A special bureau has been established for Emergency War Relief purposes.

A new, and very much needed, addition has been made to the Church Home for Children, namely, an infirmary for the proper treatment of sick children, especially when isolation is required. The improvement has been made possible through the generosity of Mr. Effingham Morris.

The Bishop White Prayer Book Society is engaged in putting forth a book of Devotions from the Prayer Book and New Testament for the use of our soldiers and sailors.

The Synod of the Province of Washington is to meet in Philadelphia next November. The Provincial System is rapidly justifying itself and finding its place in our Church life. The meeting of the Synod here should be a matter of great significance for us and for the Church.

We are also to be honored by the meeting in Philadelphia next October of the Brotherhood of St. Andrew for its Annual National Convention. I trust not only that our visitors will be warmly welcomed, but that this event will produce great spiritual results among us.

To come now to four Diocesan matters which call for special notice:

The Church Pension Fund It is a matter of common knowledge and universal praise that this Diocese has more than kept its promise to raise one million of the five million dollars needed to meet the accrued liabilities of the new Church Pension Fund. The actual total of our contributions to date is \$1,108,270.29. The statistics of the number and amounts of the particular contributions which make up this total are of great interest. I hope they may be presented to you in some detail. It is a splendid piece of work, well done and well worth doing. A highly efficient organization was made ready for, and utilized by, a fine spirit of personal service, which never flagged until the goal was won. Best of all, the doing of the work has brought to the doers of it a vision of new enterprises for the Church's good, and a readiness for further service. To Mr. Yarnall, Mr. Clark, Mr. Fahnestock and Mr. Hunt our heartiest thanks are due. In order that the results which they, and those who have worked with them, have achieved, may now be fully secured, it is, of course, necessary that we in the Diocese see to it that the machinery of the Pension Fund be set up and kept in action. Many details need adjustment. Some difficult problems must be explained and settled. Dr. Washburn, on behalf of the permanent Diocesan Committee, will put these things before you, and I ask for him your close attention and ready co-operation.

Interest in Clergy pensions has aroused the laity to a new and significant interest in the whole problem of clerical training and supply.

Theological Education Nothing could be more timely or more helpful. For a long term of years, we, as a Church, have done almost nothing for theological education. As a consequence, our seminary equipment and organization throughout the Church are entirely inadequate for the immense opportunities and responsibilities which lie just ahead. The time of reconstruction which is coming after the war will demand the strongest and wisest spiritual leadership. There can be no more vital point in our whole program of preparedness. I am thankful to say that there is a real movement in this direction, especially here in our midst, from which I hope great things. The Trustees of the Philadelphia Divinity School have taken a courageous step in securing a new site in West Philadelphia, ideal for their purpose, where their new school will be erected as soon as there are sufficient funds on hand. Besides this, our Diocesan Commission on Theological Education, which was appointed at the last Convention, has been much absorbed in its work, and has found the whole matter of intense interest. The laymen, no less than the Clergy, of the Commission, have labored earnestly and well. I hope that from their work will come, not only profit to this Diocese, but also leadership which the whole Church may follow. They are not ready

yet with definite conclusions. They will ask to be continued, but their interim report is worthy of your attention, and I hope Dean Bartlett will be given opportunity to read it and explain the most important points.

Our work among the colored people in the Diocese is the one missionary topic which I shall treat this year at any length. I have waited, with deliberate intention, until now to press it on your notice. The attitude of our people generally towards such work has undergone certain well-marked changes. First, shortly following the Civil War, there was a time of generous interest, not always wise or reasonable, moved more by sentiment than by understanding sympathy. This was followed by a time of disappointment and reaction. The earlier theories had proved wrong; the methods tried had failed; the work brought little or no result. And so, because we had been working with much zeal, but with very little knowledge, we became discouraged and lost heart, and turned indifferent ears to the appeal. Then came better days of genuine and permanent construction, planned and directed in large part by leaders of the colored race themselves. Mistakes were rectified, facts were recognized, intelligent and far-seeing methods were adopted. For the first time I think in our history what we call the colored problem is not being solved (that would be to say too much), but is in the way of ultimate solution. The trouble now is that people generally do not realize it, and do not care about it. When sympathies have been once excited and then cooled, it is very hard to fan them freshly into flame. So the work halts for lack of resources and support just when its deserts and claims are greatest. I have been speaking generally, but of course the work in our Diocese is chiefly in my mind. I want to make as strong an appeal for it as possible, and I want to address my appeal, not chiefly to your feelings and emotions, but much more to your reason and intelligence. The fruits of the work itself must be the effective cause of your renewed interest on which its hope depends. I want you to judge this work upon its merits. I want you to inform yourselves about it. Personally, I am very proud of it, and of the men who are engaged in it. You would be so, too, if you had the facts before you. It is solid and sound, wisely planned, faithfully wrought out, and extending, as it gains strength, in carefully considered ways and places. I need not tell you how great our duty is in this regard, and how grave the consequences will be if we neglect it. Only by a wilful shutting of our ears can we escape its challenge. Will you not come to our help? I think we are worthy of your trust, and you may count upon our being faithful stewards of your generosity. The Rev. Mr. Clarke, the youngest of our colored Priests, is to speak of this work tonight. I hope you will all be here to listen to him.

Work Among the Colored People

There will be distributed to each member of this Convention a copy of a printed circular recently issued by the Bishop of Massachusetts on the subject of Chaplains for the War and their support. Bishop Lawrence speaks with authority and knowledge. He is Chairman of our Church Commission on Army and Navy Chaplains. I ask your special attention to the question of providing Chaplains with necessary equipment. A moment's thought will show you how essential this is to the success of the work, and how evidently it is the Church's duty to supply it. It will be largely a question of organization, for I do not doubt for a moment that our Parishes will meet the need if it is put before them in the proper way. Our Clergy in this Diocese are showing an admirable spirit of patriotic service and devotion. They have a special Committee with the Rev. Dr. Montgomery as Chairman, to receive applications for service, and to gather information as to needs and opportunities. Many of the Clergy have offered to go with the troops and units into camps and to the field. Some already have appointments. As you know, Dr. Jefferys, Rector of St. Peter's Church, and a member of the Standing Committee, is absent from this Convention for this reason, and a large company of our distinguished men and honored friends are with him, ready, by order of our Government, for immediate service, as members of the first medical unit to be sent abroad. It is said that by December not less than two million men will be in military training camps. At this moment there are ten thousand sailors and marines quartered at our Navy Yard. To deal with such a situation, we must have such equipment as Bishop Lawrence specifies. The men to do the work will be forthcoming. I am sure the laity, for the honor of the Church, will not fail to do their part in meeting this emergency.

It remains for me, if you have patience, to make three earnest pleas for three causes, or ideals, which seem to me to deserve our best thought and most devoted effort:

I.

First, I would plead for a larger and more generous recognition of the *Diocese* as such; in the belief made stronger by every day's experience, that the *Diocese*, rather than the *Parish*, is both the working unit of the Church's organization and the cell of its organic life and growth; and that in these days, and particularly in a great urban and industrial community such as this, the tasks pressing to be done, and the open doors inviting entrance, are quite distinctly and definitely *Diocesan* in scope and character; that nothing else or less than the *Diocese* can be our instrument if we would seriously and effectively work together for the Kingdom.

Now I am quite aware of the difficulties in the way. They may be grouped under two heads: our prevail-

The Diocese

ing Parochial tradition, and our inveterate distrust, not so much of the Diocese, as of a Diocesan.

As to Parochialism. Undoubtedly our Parish system is a very noble heritage and habit. The fairest flowers of Anglican Christianity have been grown in the soil of Parish life. Just as the ideals of family and home seem to have been given to our race as its most sacred trust and most compelling motive, so the ideal of a spiritual home of souls has been the treasure and the best achievement of the Church of English-speaking people. I thank God that in this Diocese there are many such spiritual homes, dwelt in by united and happy families. As I visit them, even at the rare intervals allowed by my routine, I feel their blessed atmosphere and am made a partaker of their grace. But all this sure defence and justification of Parish life ought not to blind our eyes to wider visions and more inclusive tasks. Because parishes are evidently permanent and necessary elements in the Church's life, we ought not to infer that there are no other elements, at least equally necessary and permanent. Yet that is precisely what we have done. Parochialism has gone so far with us that we have become practically congregational. The meaning of the Church is practically completed if not exhausted for us in the sum total of our congregations. I realize quite clearly what a chief obstacle this is; I realize it blocks the way; none the less, I plead for reconsideration.

As to the other obstacle which I have described as an inveterate distrust, not so much of the Diocese, as of a Diocesan, I am treading on more delicate ground. But I think I can walk without offense, because my thought is, ultimately at least, entirely impersonal. What I mean is simply this: that if a Bishop—any Bishop—tries to magnify the Diocese, he appears to many minds to be merely magnifying himself. With the stories of prelatical tyrannies still in our books, though perhaps not very vivid in living memory, that is a development not at all congenial to the typical American Churchman.

Well, to magnify the Diocese *does* mean to magnify the Bishop, largely because at present there is not much that is really Diocesan with us except the Bishop. Therefore, whatever is done to magnify the Diocese will without question simultaneously magnify the Diocesan. That is quite true, and must, of course, be faced. To be for a moment entirely personal, let me say frankly that if I had more power I should use it, and use it to advance the causes I have most at heart, and to make progress towards those goals which seem to my conscience and judgment most worth while. I could not do otherwise, nor would you wish me to. But what I would insist on is this, that in dealing with this matter we should entirely discount personalities. Men come and go, but principles remain. The Church alone has the Lord's promise of continuance. We should reach our conclusions purely on the merits of the question.

May I hope, then, that both the traditions of Parochialism and the uneasy dread of Episcopal prerogative may be at least for the moment laid aside?

The case for the Diocese then, as I would put it to you, is as follows: Our whole Church organization and machinery at present touches only a small fragment of the population. We are accustomed to offset this by pointing out that, however small the fragment may be numerically, it is, at least, of immense influence and importance; that it makes up by *quality* for lack of *quantity*. But, if we say and mean this seriously, we are clearly traitors to the faith, and false witnesses to the very heart and soul of the Gospel. If we glory in our exclusiveness, we are glorying in our shame. No, the Church is in the world, not chiefly to exert influence or to give leadership, but to save souls, and to reckon souls as God reckons them—each one of inestimable worth, and each equal to any other one in value. Those great moving masses and classes of our city and community, who do our work, and bear our burdens, and control our destiny; the artists and artisans; the students and professional men; the officials, agents and employes of our Government: postmen, firemen, policemen; these immense groups, with whom our influence is practically nothing, and who are largely outside any organized religious life: they remind us constantly of our failure.

And this failure shows the limitations of the parish system. Doubtless the parish doors stand open for any who will enter. But the invitation is too *sudden*, when it is not too *cold*. These men and women are willing, even anxious, to listen, to pray, to be convinced. But they are not ready to commit themselves. They feel difficulties. They want explanations. Why is it that the transient and unsightly tabernacle of the peripatetic evangelist is always crowded to the doors while so many Parish Churches are half empty? Mere love of novelty and sensationalism will not explain it; nor extraordinary gifts of preaching and appeal. Deeper than all is the sense of perfect freedom of access, of perfect equality of right; no rented pews, no special privilege, no questions asked, no lines drawn. Dumbly and dimly realized, none the less these crowding multitudes under the rough-hewn beams and glaring lights, bear witness to the hunger of the human heart for God and to God's utterly democratic and impartial way of meeting them and blessing them. Contact is what is needed; a recruiting office for the Kingdom; an open station for first aid to the spiritually injured; a public school for doubters and inquirers; for perplexed and troubled people; some place, some ground, where the Church in its freedom and fulness can meet men and women as they come and go.

I think the Diocese exists for this. I believe it to be no mere dream or vision, but a sober truth, and a great challenge.

The Stonemen's Fellowship is, of course, a pertinent illustration. This movement gains in significance

each day. It is heart-searching, thought-provoking, stimulating to an extraordinary degree. And I believe it is not a thing by itself; an abnormal exception; temporary; passing. On the contrary, I am convinced that the impulse behind it; the desire driving it; the grace sustaining it, are typical of what hosts of men and women of all sorts and conditions are groping for, and needing in their souls: of what God is calling on us to provide. I am Honorary Chaplain of the Stonemen and I am thankful for it. But scraps of my time, moments of my thought, are all that the Diocese is giving them and meaning to them. And I want it to mean more.

The Diocesan Church, the new foundation at the Church of the Ascension, of which I briefly spoke last year, will greatly help in this and other ways. There have been delays and difficulties, and they are not yet removed. So I have no definite report to make, save to ask your renewed prayers and sympathetic interest.

Besides this, there is on the horizon the hope of an ultimate Cathedral, not to come till many years of preparatory work and experiment have taught us, and those who shall come after us, how to build, and how to use it. So far a small group of laymen have taken the first initiating steps, and have shown devoted tenacity and wise discretion. They have secured the allotment of an admirable site upon the Parkway, and the permission to use the site for open-air services. We hope to arrange for them this summer.

And there are other signs and promises of opportunity which I could mention. But I do not desire now to outline any program, nor to ask for any action. What I do earnestly desire, is that you should seriously think over the Diocesan side of our common life, and make Diocesan ideals and opportunities as much your own responsibility as they are, and must be, mine.

II.

Discipline

Secondly, I would plead for a restoration or revival of discipline among us, alike in Church and State.

Here, again, I am well aware that the stream sets very strong against me. Only the other day I had a letter from an intelligent and earnest correspondent, whose case against universal military service was based on the proposition that for one man to submit his will, in any matter, or under any circumstances, to another's, is essentially immoral. That is a strong statement, but I believe it is to be typical. I think it fairly represents a great amount of current sentiment, especially in this very matter of universal service, which, so far as I can see, can have nothing more solid than sentiment against it.

The same thing holds true in education. Among those whom the daily papers—with a certain wistfulness and awe—describe as "noted educators," there is but one orthodox opinion; to the effect that mental discipline means, not mental light, but mental dark-

ness; that the only true education is that which makes the child, or the young man, or even the young woman, believe that all his (or her) work is play.

As to religion, it is quite certainly the ingrained habit of our modern mind to regard authority and discipline as, not merely unpleasant and unwelcome, but as really evil things, threatening the health and happiness of our souls; threatening the liberty with which Christ has made us free. I recall the case of a Priest who quite cheerfully and deliberately disregarded each particular provision of our Canon on Remarriage and Divorce, and then justified himself on the extremely simple ground that God approved his action, and it mattered not at all what the Church thought or said. I fancy that many would find it in their hearts to sympathize with him.

Well, in view of this tide running the other way, how may I hope to make my plea persuasive that discipline shall be restored?

First, and chiefly, by pointing out that discipline is never in itself an *end*, but only, and in every case, a *means* to the attainment of an end. The real question is, not: "Shall we or shall we not have discipline?" The real question is: "Do we or do we not desire those things which can be gained alone by discipline?" If the fruits of discipline are really not worth having, then we are quite right in cutting down the tree, and pulling up the roots. But, if we want the fruits of discipline, we ought not in reason to expect to pluck them from any other tree. That is my only hope: that we may quite freely and honestly come to be persuaded that the results of discipline are very precious and lamentably scarce among us; so that, in our desire for its fruits, we may be ready to submit ourselves to its experience.

It was a wise man, with a wonderfully free spirit, who wrote many centuries ago: "The very true beginning of wisdom is the desire of discipline: and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God; therefore the desire of wisdom bringeth to a kingdom." * We might come ultimately to agree with him.

What, then, are the fruits of discipline? Two, I suppose, in chief.

First, knowledge of, and fellowship with God. Perhaps I should be more definite. For there are many Gods of great and increasing popularity among us, some of them made in Germany, and others in America. What I mean by *God*, is not the God of any human manufacture, but God as revealed by Jesus Christ. To begin with, we are taught to call Him Father; not primarily because He loves us, for love is not limited to Fatherhood; capacity for loving does not define the word; but because He made us, and holds our souls in life. A father, by definition, is one who gives life to children. God's Fatherhood is

*Wisdom, vi. 17-21.

then the assertion, and the acknowledgment of His Creatorship. God's transcendence over all His works; His complete and hourly control of all things by His free Almighty will, is the starting point of Christian faith. Except for this, the entire Gospel of Incarnation, Redemption, Sanctification, would be but an idle dream, a beautiful idea. The point and glory of it all lies in the fact that in the Virgin's womb, and on the Cross on Calvary, and in the Upper Room at Pentecost, and in the Church and in the Sacraments, no mere benevolence, no mere tenderness and pity, is revealed to us, but the all-conquering and all-subduing will of the one and only Lord of earth and heaven. The Gospel is *good* news, not because it draws a pretty picture, or raises our hopes, or softens our hearts, but because it tells and manifests, as St. Paul puts it, the power of God unto salvation. God does it all: God makes it all effective: God shows the way: God gives us grace to walk in it; God meets us at the end: God is the goal.

Therefore our part is wholly and altogether response or correspondence. Sweep over at a glance the whole New Testament, or work it out in detail, and you will find that the supreme condition of approval and salvation is *obedience*. The New Testament will have nothing to do with any faith that is not faithfulness; that is not willing to surrender, to keep tryst, to follow where God leads. Obedience is the only way to knowledge. Our will, not our mind or our heart, is the instrument and agent by which contact is established, by which fellowship is won. "He that willeth to do the will shall know of the doctrine." And obedience is the only accepted proof of love. Peter's impassioned protestations of devotion, even unto death, are swept aside, on the eternal principle that "he that hath My commandments and keepeth them, he it is that loveth Me."

We can press the point even more boldly. For we are told that our Lord's own supreme perfection was gained by Him in precisely the same way: by surrender, by dependence; by waiting on the Father's will; by doing always the things which please Him. Even He was not made perfect until He, unique, spotless, sinless as He was, had learned obedience by the things which He suffered.

Does it not look as if somehow we had gone astray in thinking that discipline is the enemy of true religion? Ought it not to have occurred to us that even in cold print the words *discipline* and *disciple* are very much alike, sprung evidently from the self-same stem? Ought we not to have been prepared for the discovery that discipline is nothing but the normal and necessary experience of a disciple; the blessed way of fellowship with the God, Whom to know is to live; Whom to serve is to reign?

The second fruit of discipline is the unity and stability of society in general, and of each social group. Not until, and only so far as, we have learned obedience, can we play our part as members, whether of

Church, or State, or family, or club, or union. Law for the direction and government of social life is no arbitrary or autocratic thing, imposed, so to say, by an outsider or intruder. It is of the very essence of the situation. It is just what keeps the parts together, and makes it possible for them to live together. Just as my body gains and maintains its health and secures freedom from disease by obeying the laws which control the functions of its various organs, so the social groups in which I am included keep sound and strong and stable only if I, and all the other members, play the game according to the rules.

So in the family, made up of father, mother, child. Here are diverse elements or parts, quite distinct as individuals, yet clearly making up a single unit, living a common life. The whole hope of a happy and healthful home depends upon its discipline: upon the readiness with which each member learns obedience to the law of the common life.

So with the State or Nation. Here again, as we believe, is a divinely ordered common life. What we mean, or ought to mean, by the principle of nationality, of which we hear so much, is that each well-defined distinction of race or nation is a genuine and permanent distinction; that each nation has a special part to play, a special contribution to make, in the family of nations which make up humanity. This divine instinct of nationality is the very soul of patriotism. Patriotism is of God. Let us make no mistake about it. It is an ineradicable and noble instinct; it is known by its fruits; its absence is the sign of a dead or dying soul. In Christ, man's nature is restored, not done away with; its deepest instincts are liberated, not obliterated; its highest hopes are fulfilled, not mocked. That God was made flesh, does, indeed, witness to the desperate danger human flesh was in. But even more certainly does it witness to the fact that human flesh was capable of providing a dwelling place for Deity.

The Christian patriot, therefore, is the truest patriot of all. That means that he of all men must take most seriously the duties of his citizenship. He more than any other must readily and gladly submit to discipline, and learn obedience; because he more than others understands what a sacred thing the nation is.

The chief danger threatening democracy, as this war has clearly shown, is that democracy has come to be associated more with the protection of private rights than with the discharge of public duties.

It has often been said that democracy tends to stifle patriotism. There are signs which point that way. If it be so, it is so only because citizens living under democratic government have belied their citizenship by their selfish lust of power, greed or gain; because they have never recognized their country's claims on them, and never by word or deed acknowledged or discharged it. Discipline, the learning of obedience, is the only sure and certain root from which unselfish and devoted patriotism will spring. This is no theory.

We can see it working itself out even now among us. Watch those young men who have been through the discipline of military training camps. What do you find? Bombast, boasting, roughness, pride and self-assertion? Not in the least. Rather the very opposite. Their citizenship has become real. Their country has come to mean to them a "beloved community" to which they owe a debt, for which they must live, and if need be, die. Calm, serious and self-controlled, they are already patriots, ready for their call, and all through discipline; all through learning to obey.

And then as to the Church. I have spoken often on this subject, but let me at this time add just one more word. Are we, brethren, seriously and finally to be content with an ideal for our Lord's family on earth of simple comprehensiveness? Is the Church of God only a place of privilege where each may seek his own blessing, and run after his own good?

It has often been said of us that we are "the roomiest Church in Christendom." It is usually said in praise, but somehow it does not seem an altogether satisfying compliment. That saying always brings before my mind the picture of an immense hotel, where a great number and variety of rooms are available for guests; where the dining-room is full of little tables; where there are many different dishes on the bill-of-fare. "Rooms at all prices. Meals at all hours. Each to his taste, and all tastes satisfied." That would certainly be a great advertisement for an hotel. But does it suggest a home? Is "roominess," after all, to be the chief and crowning excellence of the Church of Christ?

I am anxious to be tolerant and fair. I am anxious to recognize every aspect of the truth. The Church of God is comprehensive. It is the home of all souls, without distinction of race or color, birth or circumstance. God forbid that we should not bear full witness to His all-embracing love; to His boundless hospitality, and His amazing patience. But still there is another side. There is a revelation of the Church which speaks to us, not of a hostelry, but of a home; which tells us always to say "we," and "us," and "our;" which passes very lightly over *rights*, save to point out that rights are excellent material for sacrifice, even as our Lord emptied Himself of His rights, and was made man for us. There is a revelation in the Church of a close-knit brotherhood, thrilling with one common faith of which one common Creed is the expression; sustained by one common grace; entering one common door; gathering at one common table; breathing one common prayer; serving one Lord, doing one work, offering one sacrifice.

In the Chinese Church, as many of you know, when a communicant falls into sin, he makes public confession of it before the people, and is then sent back to sit among the penitents until his punishment is over, when again, publicly, he is restored and readmitted to Communion. Of course, with us that would seem absurd and quite impracticable. I need not give the rea-

sons. But I have it in my heart to envy the Chinese Church because of the precious fruits which come to it out of the root of discipline. There is in it a love, a fellowship, a loyalty, a living sense of membership, of which we know practically nothing, and which to my thinking is God's chiefest blessing to His children, and the final proof to them that they are really His.

What, then, is to be the issue? Is there, or is there not, anything at all which has power to move you in my plea that we should revive and re-establish discipline in order that we may have fellowship with God and brotherhood with men?

III.

Lastly, I would plead for the service of the nation in and through the home. The very atmosphere is charged with a spirit of preparedness.

Service of the Nation in the Home We are all stirred by it. Thank God that it is so. We have delayed too long.

We have lost much precious time. But our very eagerness may be a source of weakness. There are not lacking even now signs of breathlessness, almost of hysteria. If we are not careful we may have all the materials ready for the roof and upper stories before we have even dug for the foundations.

Service in the field and camp, and hospital and farm and factory; all no doubt will be required. We do well to plan for them. But there is one service, not to be planned for, but to be rendered instantly, and it is a service on which all else will surely depend. I mean service in the home, personal service to be rendered to God and country by, and in, the daily and hourly regulation and readjustment of our private and family lives, in view of the crisis we are in.

The pressure of this war will in any case most surely come home to us. It will come home in successive drafts of our men, in increased taxation, in rising prices, in scarcity of food, in drains on resources and sympathies, in limitations and restrictions of all kinds. Modern war is no mere conflict in the field between armed forces, with the masses of non-combatants living at home in ease and quiet. Modern war is essentially a struggle between nations. Every citizen is needed at some point. Each must form a link in the endless chain of operations by which the entire mass of national resources is gathered up, transported and applied to beating back the enemy. The strain is coming. Let us not wait for it to come. Let us anticipate it, and anticipate it in the home.

First, by simplicity of life. That is a wholly spiritual thing. It will have immense outward and visible results, but in itself it is wholly spiritual. It has to do with motives and ideals, with our inward spiritual attitude. It means reducing and simplifying our desires; casting out the base, and worldly, and impure; turning away from ease and comfort, pomp and pride, vanity and pleasure. It means living for real things; working for real ends.

It would mean, for instance, lifting up once more

the grace and friendliness of *hospitality* above the showy vulgarity and formalism of *entertainment*. It would mean the recognition of social leadership as being a matter of sheer power of mind and heart and will; as having nothing whatever to do with emulation and display; with expensive food, rare wines and retinues of servants. It would mean for us the ideal of a full-grown, and well-rounded womanhood and manhood, in which the body plays the part of an obedient and disciplined servant of the spirit. It would mean, in a word, the acceptance of Christ's account of *greatness*, namely, that it is measured only by service duly rendered; by what is given out, not by what is taken in.

There is much here waiting to be done. Much rubbish must be carted off, much underbrush burnt up and many old paths, trod by our fathers, cleared once more for the feet of their forgetful children, before we shall have recovered that pure spring of health and happiness which I have called simplicity of life.

And next, simplicity in living. That is where and how the reformation in inward motive will show itself in a change of outward habit. Certain things are fairly obvious and of immense importance.

Reduction of food, for instance, so as to compass a maximum of health and strength, and at the same time a minimum of waste. The two things go together. Waste is a social wrong, so great a wrong as to be criminal, and the crime of it just now is threatening the whole world. But waste is equally a sign of overfeeding, of flabbiness and physical degeneracy. At this point duty to neighbor and to self closely coincide. If we would strictly limit our supply to our real needs we should be doing the best possible thing for ourselves and at the same time be helping the whole world to have enough. The three-course dinner which our President set before the Hero of the Marne and his distinguished fellow-members of the French Commission was meant to be, and ought to be, effective as an object lesson. While, at the same time, it should be noted that there is no magic in the number *three*. It is quite possible to eat as much and to waste as much in three courses as in ten.

Next, the cutting off of wine and spirits, save in the Holy Sacrament and by medical prescription. The motive for doing this, brethren, is not chiefly hostility to the makers and purveyors of these things, who may be better men than we, but is based on reasons which ought, by their own weight, to be compelling. The labor now used for the production and distribution of wines and spirits is imperatively needed elsewhere. As at present employed, it is at the best non-productive, for no permanent addition is made to our wealth; at the worst, it results in the destruction and demoralization of American manhood, in all classes of citizens, even more tragically, I think, among the educated and well-to-do, than among the poor, to an extent which, when fairly faced, staggers the imagination. And not only the labor employed, but the mate-

rials made use of are greatly needed. It is the simple fact that every single grain which goes into the making of intoxicants is diverted from the food supply, and that each grain so diverted brings a new threat of world-wide famine. I have purposely refrained from urging religious principles and duties in this matter. I prefer to base the case just now on pure common sense, on elementary considerations of prudence and right thinking. How can any reputable man or woman fail to see the point? How can we hesitate? A congregation of the Church in Massachusetts on last Easter Day made a common, solemn, public vow, rising in a body to their feet, that during the war they would abstain from the beverage use of all intoxicants. I have not yet heard that any Diocesan Convention has done the same. We might be the first.

And so all through the list. Simplicity in living would mean giving up our enervating, demoralizing pleasures and indulgences; cutting off luxuries which sap the body and spoil the soul; breaking loose from the galling and humiliating chain of fashion and convention; being anxious and fearful about nothing save the danger of being asleep when the door opens, and absent when the call comes.

I think we should do this sort of thing together so as to help each other and hold each other up. I think we might openly, side by side, and eye to eye, renew our vows, stir up the grace of God within us and go forth together to the work. I understand some such plan is being tried already, and perhaps will be put before us here. But in any case, let us see to it that by our simplicity of life and our simplicity in living, our God is glorified, our cause vindicated, our country made secure, our faith kept, our course run straight to its true goal.

"Lives are in the making here,
Hearts are in the waking here,
Mighty undertaking here—
Up and on.

We are arming for the fight,
Pressing on with all our might,
Pluming wings for higher flight,
Up and on.

Life and time will not delay,
Time is running fast away,
Life is now—today, today
Up and on.

Ever onward to the fight,
Ever upward to the Light,
Ever true to God and Right,
Up and on."

Address of the Bishop Suffragan

INTRODUCTION.

During the past Convention year I have performed all the duties assigned to me by the Bishop of the Diocese and a full record of my official acts is appended to this address, to be printed in the JOURNAL.

The Bishop has asked me to briefly refer to the meeting of the General Convention, after which I will speak of a few matters in the Diocese in general and others that are particularly connected with the work over which I have oversight.

THE GENERAL CONVENTION.

One of the most important matters considered at the General Convention was the report of the Committee on Business Methods, on which our Dioceses was represented by two members. The adoption of this report naturally involves a number of changes in our Canons so that our accounts may be standardized. It is not necessary to refer to these changes in detail. Some new Canons will be presented by the Committee on a Fiscal System and I will only emphasize those that must be passed at this time.

First. The adoption of the Fiscal Year.

Second. The Canon on Auditing.

Third. The Canon providing for a Finance Committee.

Fourth. The provision to use in the Diocese a form of Parochial Report adopted by the General Convention under Canon 49.

These Canons should be adopted by the present Convention. The others incorporated in the Report may be passed at this time, but nothing will be lost by referring them to the Committee on Revision of the Constitution and Canons to report for action to the next Convention.

A second important subject was the proposition to increase our Missionary work by taking over some Missions of the Church of England in Central America adjacent to Panama. This proposition was favorably endorsed and the presiding Bishop was authorized to enter into negotiations to take this territory under his jurisdiction when transferred or ceded by the Church of England, and a resolution was adopted to establish a Missionary District in the Canal Zone and Central America when the transfer is made.

Since the meeting of the Convention, the United States has purchased the Danish West Indies and we have taken over the work of the English Church in the islands. Now that our isolation in *national* affairs is at an end, it is a logical time to consider the special relation of this country, not only as a world-wide force in the missionary work of the Church, but our special relation to South America.

A Commission was also appointed to investigate and report on conditions in Liberia and to make a survey of the French Central African Plateau with reference to the establishment of a Mission of our Church, so that

we might do a greater work in Africa. In this connection, it will be of interest to the Convention to know that one of our students in the Philadelphia Divinity School has been for years studying Arabic and has offered his services as a missionary in Mohammedan lands.

Following the heated discussion of the past few years regarding the missionary policy of the Board of Missions, it was decided at the General Convention that hereafter the budget shall be presented on the first Monday of the General Convention and considered in joint session, at which time all questions of missionary policy shall be discussed and then reported to the two houses for concurrent action. With this change in the Canon the General Convention will assume the responsibility for the amount of the budget and the apportionment, the expenditures for overhead charges and the general conduct of the administrative work of the Church, including its missionary policy.

THE DIOCESE.

Revision of the Constitution and Canons.

The Committee on Revision of the Constitution and Canons will only make a partial report to this Convention. There is so much new legislation involved in the Canons adopted at the General Convention and in matters now under consideration in the Diocese, that it was deemed best to present only the Constitutional changes to this Convention and the Canonical changes next year, as it requires the action of two conventions to make Constitutional changes. It is twenty-five years since the last revision was made and in this period of time a great many changes have been adopted, so that it is necessary to have a thorough revision, including a more systematic rearrangement of the Canons.

Parochial Missionary Committees.

The work of the Diocese for General Missions has been very much handicapped by lack of co-operation in some parishes and missions. I would call the attention of the clergy and vestries to the fact that in accordance with Canon XXIV, a Missionary Committee *must be annually appointed* in every parish and mission. It is evident that this Canon has escaped the attention of some of our clergy and it is hoped that in thus calling your attention to it, a Missionary Committee shall be immediately appointed in every parish and mission in the Diocese. It will facilitate our Diocesan efforts for General Missions if the provision of this Canon is immediately complied with.

CHURCH EXTENSION FUND.

The Church Extension Fund has now been in existence for two years and its great assistance in the missionary work of the Diocese is only limited by the small number of contributors.

As the members of the Convention have already been informed, the object of the Church Extension Fund is to give all who desire to help in our missionary work an

opportunity to pledge a definite sum for new work, subject to call not over four times in a year. We may as well say three times in a year, as the committee decided not to issue more than three calls in any one Convention year. The average amount received from each call is about \$1,900. In two years we have only succeeded in getting about 250 contributors (of whom fifteen are clergymen, and three or four Church guilds). The following list will show what has been accomplished in the past two years with these funds.

First call. Towards the purchase of the lot for the Chapel of the Incarnation at Drexel Hill.

Second and third calls. Towards the purchase of a site for St. Gabriel's Mission.

Fourth call. Towards the completion of the parish house for St. Monica's Mission.

Fifth call. Towards building the rectory at Darby.

The last call, which was issued a few weeks ago, and for which returns are now coming in, is to erect the second story of the parish house at Trinity Mission, Gulph Mills.

It would have been impossible to undertake any of these objects without the substantial assistance given by the Church Extension Fund, but it is manifest that if we could have a fair percentage of our communicants as contributors, we would be able to do some real work in the way of Church Extension. It would be a step forward if we could get a contribution from every deputy to the Convention. Pledges can be given for an amount of \$1 on call three times in a year, or \$5, \$10, \$25, \$50, \$100—in fact, for any sum that it is desired to contribute for *new work* undertaken in the Diocese.

In connection with the Church Extension Fund, it is encouraging to note that through the Bishops Bricks Fund, the children of the Diocese are annually increasing their offerings for missionary work. The receipts from this source now amount to over \$1,000 per annum.

NEW BUILDINGS.

Among the new buildings erected for our Missions in the past year one that should be specially mentioned is the rectory at Eddystone, which was completed early last fall, without any expense to the Diocese or Convocation, being the gift of an anonymous donor through the rector at Bryn Mawr. Trees have been planted and the ground put in good condition. With our parish house and rectory we are now well equipped for work at Eddystone and look forward to the time when there will be a more stable community. At present the workers only remain for a short time and very few of them are there over Sunday. It is only a question of a short time, however, until there will be a large resident population to which the Church can minister.

At Darby the rectory is now completed. I am still in need of over \$1,000 to pay off the remaining indebted-

ness, for payment of which the Convocation has had to borrow the money at interest.

The contract for the completion of the parish house at Gulph Mills was signed a few weeks ago. For the past three years all the work of the Mission has been carried on in the basement of the parish house. Owing to the high price of building material, the cost of completing it will exceed \$7,000 and I am in need of \$1,000 of this amount. Towards the erection of this building the congregation raised \$1,000 and the Women's Aid to the Convocation of Norristown over \$1,400.

A chapel will be built at Dolington in Bucks County, one of the Missions under the Country Center Mission. This is to be the gift of an individual through Bishop Rhinelander and will cost about \$5,000.

The parish house for St. Monica's has been completed and paid for since the last meeting of the Convention.

Of the two new churches in the Diocese mentioned in the Bishop's address last year, St. George's, Richmond, and Epiphany, Sherwood, contracts for both have been awarded. The former, St. George's, will cost about \$64,000, of which about \$28,000 has been raised in cash and pledges.

For Epiphany, Sherwood, the cost will be about \$85,000, which, with the architect's fees, connecting the church and parish building, furnishings, etc., will bring the total cost to over \$95,000. Of this amount the Board of Missions has promised \$40,000 and the congregation has contributed \$5,500. A pledge has also been secured from the congregation for \$18,000, leaving the balance to be raised by the congregation of about \$32,000. The Board of Missions has received in cash and pledges about \$26,000, leaving a balance of \$14,000 to be raised by the Board.

The contracts for these churches, as you will note, are very much higher than the estimates heretofore mentioned. This we all realize is due to the increased cost of building material and labor. If the contracts could have been awarded a year ago, the Diocese would have saved a considerable amount of money.

We hope to raise sufficient funds during the next year to build a rectory at Highland Park.

A conditional pledge has been made to the baby Mission in the Convocation of Chester—the Chapel of the Incarnation at Drexel Hill—that if the congregation will raise \$5,000, \$5,000 will be added to it, so that a parish house can be built next year.

In the city, there is also in contemplation the erection of a parish house for St. Gabriel's. Bishop Rhinelander has promised \$3,000 out of a special fund on condition that the Convocation of Germantown raises \$7,000 additional. The Convocation has appointed a committee for this purpose. This new Mission was organized less than two years ago, it has now sixty-five members with a Sunday-school of over one hundred. Services are held in a small building (erected for a moving picture theater) which is dilapidated, unsanitary and uncomfortable. The lot purchased for the Mission is one of the finest on the Boulevard.

ITALIAN WORK.

The Italian work is progressing in some places quite favorably, though on account of lack of funds, the work in West Philadelphia has been abandoned for the present.

In Richmond the work is carried on in connection with St. George's, and other services are held in a house on Agate Street about a mile from the church. In this building various classes and organizations meet. Our great need is for better quarters and for volunteers who will assist in the work among the women and girls.

The work among the Italians and Hungarians in Chester County has never been in as good condition as at present. There is every prospect that the religious side of the work will make more progress in the future.

In addition to the work at Cedar Hollow, near St. Peter's in the Great Valley, we have also established branches in the quarry communities at Howellville and Knickerbocker. This work is under the general supervision of the Rev. Dr. Prevost, who is invaluable in his labors in all the territory from Whitford to St. Peter's, in which district he has two churches, one chapel, and holds services in two other places. I regret to say that for the past few weeks there has been an epidemic of scarlet fever and diphtheria in Cedar Hollow and the Community House has been turned into a hospital.

I cannot pay too high a tribute to the excellent results achieved by Miss Anne Young, our social worker, in this neglected field, or to the hearty co-operation to the company owning the quarries in Cedar Hollow. The latter furnishes a home for the workers, pays half the salary and practically all the expenses for maintenance of the Community House. It is not too much to say that the entire neighborhood has been transformed since we began this work. Through its classes and organizations the community center ministers to all the people—men, women and children.

Mr. Della Cioppa is now confining his efforts to the Church of L'Emmanuel. The work there is apparently in much better condition than it has been for years, has a good staff of workers (a deaconess and a parish worker) and should make great progress under his leadership now that he has been relieved of responsibility for work outside of his Mission.

The chief difficulty in all the Italian work is to get it properly supported financially and to get *working* volunteers to assist those in charge. The Italians give very little towards the support of the work—the fact is that they have very little to give. We must be prepared in our work amongst foreign people to provide all the overhead charges, as well as salaries of the missionaries and other workers. For example, in our work amongst the Italians, we not only have to pay the salary of the minister and parish workers, but also the organist, sexton, coal and light bills, repairs of buildings and practically all the expenses of conducting the work.

We often hear the criticism that we are not extending the work as much as we should, considering the number of Italians in the city. It must be borne in mind that there is no use in establishing new missions unless we are prepared to give the money required for all expenses. The only way to avoid these heavy overhead charges is to follow the plan so successfully carried on at Calvary Church, Germantown, where there is a worker among the Italians and where no extra expense is involved, as it is conducted as a parochial work. There are classes for Italians in the Sunday-school and special classes for the boys, girls and mothers. The children grow up as part of the regular Sunday-school and are presented for Confirmation with the English-speaking congregation. A great deal more of this kind of work could be done by parishes if the congregation have the missionary spirit to undertake it.

The expenses of our Italian Commission in the last year were over \$7,000, not including the salary of a Deaconess, who was paid by the Bishop from another fund. The appropriation was \$4,500. On account of the extra appropriations for other purposes this year the Board of Missions has not been able to increase this amount, so it is evident that with the small amount available for the work, we must cut down expenses in the work we have already undertaken.

JEWISH WORK.

The report of the Committee on Church Work Among the Jews will indicate that we are now passing the experimental state and beginning to do a constructive work. After some years of search we have secured a missionary in whom the Commission has confidence, and whose ability has been proved. The present Headquarters of the "Hear O Israel Mission" is in St. John's parish house at Third and Reed Streets, but the members of the Commission believe that if we had a special building for our own work, we could make much greater progress. This is our immediate need. It is manifest that we cannot expect the best results when our work is conducted in a room in a parish building connected with a church.

We make an earnest appeal for volunteers—men and women—to assist Mr. Zacker (our missionary) in this important work.

VALLEY FORGE.

Each year I have the pleasure of announcing further developments at Valley Forge. Since the last meeting of the Convention the Washington Memorial Chapel has been completed and two of the memorial windows put in. It is hoped that in the very near future all the memorials will be installed and the chapel ready for consecration.

Not only this Diocese but the entire nation is indebted to the Rector of the Washington Memorial Chapel and to the committee in charge of raising funds for the completion of this chapel, which is undoubtedly the

most beautiful of its size in the country, and a fitting memorial to our first President.

Generous contributions are still needed to put the grounds in order; for memorials to be placed in the chapel; and, after all the memorials have been secured and the chapel consecrated, for the erection of the other buildings to carry out the original plan.

CHURCH WORK AMONG THE DEAF.

The work among the deaf is progressing very satisfactorily, as will be seen from the report of the committee.

In these days of the high cost of living our deaf communicants are in much greater need than those who can hear and we should be specially interested in fostering this worthy Mission to our silent brethren.

As every member of the Convention knows, a very handsome church and parish house were erected for them a few years ago. Unfortunately, however, the basement of the parish building is damp and the water comes in during every heavy rain. It has, therefore, been impossible to use it as a gymnasium for the men. It will involve an expenditure of \$500, or more, to remedy this defect, and again speaking for those who cannot speak for themselves, I make a special appeal for this purpose, so that we can put the building in such shape that it can be used for all the purposes for which it was erected.

RURAL WORK.

Of the Convocations under my charge, two are rural—Chester and Norristown—and I now desire to refer to our rural work.

In the first place I want to pay a tribute to the efficient co-operation of the women of the Convocations.

In Chester County we have had a Women's Auxiliary for over thirty years, which during that time has aided every Mission in the Convocation.

A few years ago a Women's Aid was organized in the Convocation of Norristown and is doing a valuable work. During the past year, through its efforts (from a bazaar given in Jenkintown under the management of Mrs. John N. Frazier, and an Entertainment in Norristown under the supervision of Mrs. Frank M. Bailey) nearly \$1,400 was raised towards the erection of the second story for the Mission at Gulph Mills.

There are also a few churches in the convocations where rectors annually present the needs of the Convocation and send in offerings for our work, but the total receipts from such sources are only about \$250 a year.

A striking exception to the lack of interest in Diocesan Missionary work is shown in the action of St. Thomas' Church, Whitmarsh, where the Easter offering was given for Convocation Missions, to be applied to the erection of the second story of the parish house at Gulph Mills. This offering amounted to \$256. I trust that this good example will be an inspiration to many others in the Diocese to do likewise. What an impetus it would give to the Missionary work in our Diocese if parishes and missions would devote their

offerings on that Great Feast Day for the Extension of the Church.

In our rural work mention has been made in the Convention several times of that in Chester County and Bucks County, but very little has been said about the Perkiomen Valley. Two parishes are ministering to a very large territory in that section of the Convocation of Norristown—St. Paul's, Oaks, and St. James, Perkiomen. The latter has taken a new lease of life. The congregations are very much larger and arrangements have been made to minister to the people in Collegeville, bringing them to service on Sundays. During Lent services are held in Collegeville. St. James is becoming a rallying point for the neighborhood. Numbers attend the church from five of the villages in the neighborhood and it is only a question of a short time until other Sunday-schools and Missions will be needed to minister to the community.

THE CHURCH FARM SCHOOL.

One of the greatest developments in our rural work has been the final establishment of a Church Farm School for Boys, for which we have planned and prayed for years.

Adjoining St. Paul's Church, Glen Loch, a farm of 127 acres has been secured within the past few weeks at a cost of \$25,000, not including stock and equipment. This location is an ideal one. The farm is one of the finest in Chester County and, as you are doubtless aware, that county ranks second in the United States for agricultural purposes. Steps have been taken to begin work at once. On account of the great need of farm products it was decided not to wait until buildings were erected, and arrangements have been made for the boys to live in tents during the summer. The rector and vestry of St. Paul's Church have given the use of the parish house as a dining room.

The school will be under the superintendency of the Rev. C. W. Shreiner, rector of the Church of the Atonement, West Philadelphia, who has had a life-long experience in dealing with boys. Bishop Rhineland and I feel that he is the right man in the right place. It has been the dream of his life to start such a work as this and he will make a success of it, but he needs the earnest and hearty co-operation of our people.

At this critical time when the season is already well advanced and many organizations—state and municipal—are yet discussing how difficult it is to arrange for boys and girls to work on the farms under the proper supervision, Mr. Shreiner has already completed his arrangements for twenty-five boys and twenty-five girls to do such work under the most careful supervision. We may, therefore, consider that the Church Farm School is the first unit of boys and girls in the state to be thoroughly organized for farm labor.

The School will be on a selective basis. From year to year we expect to add to the number of boys that can be accommodated.

It will be in a true sense a Country Life School, teaching agriculture, floriculture and dairying. Depart-

ments will be added from time to time as the School grows in numbers and in its equipment, and eventually courses in printing, carpentry and engineering will be added.

The cottage system will be employed and it is the intention of the founders that each boy shall have the equivalent of a Grammar School education, with special instruction in the vocation for which he is preparing.

After careful consideration and investigation of this subject for the past few years, the Bishops of the Diocese and those interested in the organization of the Church Farm School are convinced that when it is well started the boys will be able to maintain themselves through their own labors. Of course funds will be always needed for building cottages, for salaries of teachers and for equipment, but we think it is quite possible that enough will be raised on the farm to pay for the care and board of the students. Our principal need at the present time is for pledges towards the cost of the property, gifts for the erection of buildings (which, of course, can be memorial buildings, if desired) and annual pledges towards current expenses.

Cheques or pledges can be sent for this purpose to either of the Bishops, to Mr. Shreiner, or to the treasurer, Mr. John V. Martin.

SUMMARY.

After again reminding you of the sum needed to complete St. George's, Richmond, and Epiphany, Sherwood, following my usual custom I add a summary of special needs for the work under my charge.

For the Church Extension Fund:

Additional pledges.

For Work Among the Italians:

Contributions in addition to our appropriation.
Volunteer workers.

For Work Among the Jews:

Volunteer workers.

For Work Among the Deaf:

About \$500.

For balance needed to pay the debt on the Rectory at Darby:

\$1,000.

For balance needed to complete second story at Gulph Mills:

\$1,000.

For the Rectory at Highland Park:

About \$6,000.

Towards the erection of a parish building at Drexel Hill:

About \$5,000.

For the Church Farm School:

Contributions towards the purchase of the property and equipment.

Annual pledges for current expenses.

Scholarships to support students.

I conclude with the usual item of repairs to automobiles of Missionaries, or for necessary exchanges:

About \$500.

Looking back upon the past five years and on our work in those rural communities where we have received sufficient support to plan constructively, we have many reasons for thankfulness. Through the co-operation of our Clergy with the Farmers' Institutes and Granges we have made a great contribution in preparedness for the present crisis. We now have an opportunity to finish the task by giving a full share of attention to the needs of all our rural parishes.

In commending this to your generous consideration, I would express the hope that when all the world has been compelled to think seriously of the great importance of our farm products, a renewed interest will be taken on our rural work, for the good of our Church, of our nation and of humanity.

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To Our Subscribers:

May I make a special appeal at this time to your loyalty in the support of our Diocesan paper?

During the past year, especially during the last few months, circumstances have made it impossible to get the paper into your hands as promptly as we wished. We have had willing and able workers, but the press of other business upon them has involved this delay.

In spite of this, I am sure you will agree with me that the subject-matter of the paper has been fully up to the standard. Indeed, in many ways this year has been remarkably successful. Several of our issues accomplished really useful work, and called forth a great deal of favorable comment. We are planning a new and improved system for next year, and we can promise you that THE CHURCH NEWS will be more than ever worthy of your attention.

I hope that no old subscriber will fail to renew, and that we shall have many new subscribers on our list.

Faithfully yours,

Philip M. Rhinelander

Bishop of Pennsylvania.

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Officers of the Convention and Diocese

Bishop of the Diocese and President Ex-Officio:

THE RT. REV. PHILIP MERCER RHINELANDER,
D.D., LL.D., D.C.L.,
The Church House, Twelfth and Walnut Streets

Bishop Suffragan of the Diocese:

THE RT. REV. THOMAS JAMES GARLAND, D.D., D.C.L.,
The Church House, Twelfth and Walnut Streets

Secretary to the Bishop:

THE REV. A. J. ARNOLD
The Church House, Twelfth and Walnut Streets

Secretary of the Convention:

THE REV. C. L. FULFORTH
2640 East Huntingdon Street

Assistant Secretary of the Convention:

THE REV. C. S. LYONS
6769 Ridge Avenue

Treasurer of the Diocese:

MR. EWING L. MILLER
The Church House, Twelfth and Walnut Streets

The Standing Committee:

THE REV. JAMES DEWOLF PERRY, D.D., *President*
MR. R. FRANCIS WOOD, *Secretary*, 768 Drexel Building
The Rev. J. A. Harris, S.T.D. Mr. Charles Biddle
The Rev. E. M. Jefferys, S.T.D. Mr. E. H. Bonsall
The Rev. L. M. Robinson, S.T.D. Mr. W. W. Frazier
The Rev. F. M. Taitt Mr. S. F. Houston

Treasurer of the Christmas Fund:

Mr. George Harrison Fisher
308 Walnut Street

Registrar:

The Rev. A. H. Hord

Chancellor:

(Term expires, 1918)
Henry Budd, Esq.

Church Advocate:

(Term expires, 1919)
Louis B. Runk, Esq.

Deputies to General Convention:

The Rev. F. W. Tomkins, D.D. Mr. Francis A. Lewis
The Rev. George C. Foley, S.T.D. Mr. Roland S. Morris
The Rev. James B. Halsey Mr. Arthur E. Newbold
The Rev. John B. Harding Mr. George Wharton Pepper

Alternate Deputies:

The Rev. N. V. P. Levis Mr. William Drayton
The Rev. L. C. Washburn, D.D. Mr. Franklin S. Edmonds

Deputies to the Synod of the Province of Washington:

The Rev. G. G. Bartlett Mr. Henry H. Bonnell
The Rev. L. N. Caley Mr. George R. Bower
The Rev. J. T. Cole Mr. W. W. Frazier, Jr.
The Rev. J. DeW. Perry, D.D. Dr. J. Nicholas Mitchell

Custodians of the Church House:

(Term expires in 1919)

The Bishop, *ex-officio* Mr. G. Clymer Brooke
The Rev. T. J. Garland, D.D. Mr. Francis A. Lewis
The Rev. G. W. Hodge, S.T.D. Mr. A. Howard Ritter
The Treasurer of the Diocese, *ex-officio*

Trustees of the Christmas Fund:

Mr. W. W. Frazier Mr. C. B. Newbold
Mr. A. R. Montgomery Mr. William White

Stewards of the Sustentation Fund:

The Rev. J. A. Goodfellow Mr. William H. Hirst
The Rev. F. W. Tomkins, S.T.D. Mr. Arthur E. Newbold

Triers:

The Rev. G. W. Hodge, S.T.D. The Rev. John H. Chapman
The Rev. C. S. Hutchinson, D.D. The Rev. Thomas S. Cline
The Rev. A. J. P. McClure The Rev. H. M. G. Huff
The Rev. H. M. Medary The Rev. John M. Gilbert
The Rev. Edward Ritchie The Rev. Joseph H. Earp

Board of Control of Diocesan Library:

The Rev. A. J. P. McClure Mr. J. H. Coates
The Rev. J. B. Halsey Mr. W. H. Hirst
The Rev. Croswell McBee Mr. Henry Budd

*Committees (Appointed by the Bishop—Under Permanent Standing Orders of Convention, Sec. V. 3):**Committee on Charters:*

The Rev. Croswell McBee
The Rev. H. M. Medary, *Convener*
The Rev. B. S. Sanderson
Mr. B. F. Pepper
Mr. William Drayton
Mr. G. B. Hawkes

Committee on Constitution and Canons:

The Rev. F. C. Hartshorne
The Rev. G. W. Hodge, S.T.D.
The Rev. L. M. Robinson, S.T.D., *Convener*
Mr. J. W. Bayard
Hon. C. F. Gummey
Mr. F. A. Lewis

Committee on Claims of Clergy to Seats:

The Rev. C. H. Arndt, *Convener*
The Rev. J. G. Currier
The Rev. J. M. Niblo

Committee on Claims of Laity to Seats:

Mr. N. L. Moon
Mr. G. R. Packard
Mr. P. S. Williams, *Convener*

Committee on Expenses:

The Rev. D. M. Steele, S.T.D., *Convener*
Mr. William Drayton
Mr. E. L. Miller

Committee on Dispatch of Business:

The Rev. L. N. Caley
The Rev. G. E. Pember
Mr. F. S. Edmonds, *Convener*
Mr. George Hall

SEDILE IS DEDICATED IN WASHINGTON CHAPEL.

An impressive ceremony was held on the afternoon of Thursday, May 10, in the Washington Memorial Chapel, Valley Forge, in connection with the dedication of the sedile by the Pennsylvania Society of New England Women. The sedile is a stone seat, very handsome in design and made of stone of which the chapel is built, and dedicated in memory of the Rev. David Griffith, rector of Christ Church, Boston, Mass. The chapel was decorated with American flags and the flags of England and France.

The presentation was made by Mrs. C. Howard Clark, Jr., president of the

Pennsylvania Society New England State Women, and it was accepted and dedicated by the Rev. W. Herbert Burk, rector of Washington Memorial Chapel.

The Rev. William H. Dewart, rector of Christ Church, Boston, Mass., delivered a patriotic address, in which he said that the earliest memorial erected in a public place was in his church in Boston, and this being the latest, he especially appreciated the honor of attending.

He eulogized the Rev. William Montague, whom he said was the highest type of man. At the age of eighteen years he fought in the army, and then when he returned became rector of Christ Church, Salem street.

Dr. Floyd W. Tomkins delivered a spirited address, "Men and women of today are just as ready to save their country as of yore," he said. "We are filled with loyalty which every day finds new expression." He said he had little patience with those who say "we have gone to sleep and are living in luxury."

There are six of the sedile, or chairs, in the chancel, and they represent the religious life of George Washington.

After the services the women adjourned to the little log cabin, where they had an informal reception.

Prior to the affair Mrs. Arthur Lea, honorary president, gave a luncheon at her summer home for the officers of the Pennsylvania Society of New England Women at Chestnut Hill.

America's Opportunity

Address of the Bishop of the Philippines to the Convention of the Diocese of Pennsylvania, May 9, 1917

This moment, perhaps, is the most critical in the history of the whole world and without doubt it is the most critical moment in the history of the Christian church. I have come quite recently from the line of battle and have heard the death moans and sighs. America is by degrees awakening to the fact that not only is she at war, but also that war means self-offering. We are in a most difficult position and just by virtue of that very fact we have an extraordinary opportunity. We love our nation; we love it so deeply that there is not a man here who would not lay down his life for his nation, and we are rising during these momentous days to a new stature of manhood. We are reaching a coherence and unity that is stupendous in its scope and depth. We cannot be blind to the fact that throughout the various states which compose our nation there are those who today are torn between conflicting emotions, and I want you, gentlemen of the Convention, to think first of all of these, our fellow citizens, and sacrifice with them. Their blood calls them in the direction of the nation's foes; their citizenship and their loyalty pledge them to obey the nation's behest. Put yourself in their position and see in what a different place you would be. I have not the least doubt, I have not had any doubt since the beginning of the war, that when the nation spoke, loyalty would be the characteristic of its citizens; but it is a loyalty that costs them much, and it is due them that we, for whom loyalty is a joy and has no difficulties, should express our sympathy for men who reach their loyalty through great effort and great self-sacrifice. I see as one who is a citizen of the United States, and whose blood ties are very strong, so perhaps I am in position to feel for these our fellow citizens as one who has not had a similar experience could hardly do. The great satisfaction is that the country is unified, but it is most important, is it not, that men should know from coast to coast, from east to west and from north to south, exactly what it is we are fighting for? There must be no mistake in the mind of any man, because this war stands apart from all other wars, not merely by the fact that it is so tremendous and enlists in its embrace such multitudes of mankind, but also because the motive of the war stands apart from the motive of any other wars. We are fighting for a bed-rock principle. I would not be content to say that we are fighting for democracy. Democracy comes very glibly from the lips of an American citizen; we have used the word so long and with such varied modifications that in some ways it has lost its full significance and we have to get behind the meaning of the word democracy to the principles which gave it birth, in order once more to be inspired to devote ourselves to that for which our country has always stood—democracy and liberty. They have been almost synonymous, I suppose, in the minds of men, but behind liberty there comes a

THE DIOCESAN CONVENTION

The 133rd Convention of the Church was the event of first importance during the past month. As in the past, it was held in the Church of St. Luke and The Epiphany, whose splendid equipment lends itself admirably to such a gathering. The Convention marked by dispatch and order, opened with the celebration of the Holy Communion, the Bishop as celebrant, assisted by the Bishop Suffragan and the Rev. L. N. Caley, and ended in the late afternoon of the second day.

During the service the Bishop read the following necrology:

Of the Bishops of the Church:

Samuel David Ferguson, Bishop of Liberia.

Leigh Richmond Brewer, Bishop of Montana.

George William Peterkin, Bishop of West Virginia.

Frank Rosebrook Millspaugh, Bishop of Kansas.

Cleland Kinloch Nelson, Bishop of Georgia.

Samuel Cook Edsall, Bishop of Minnesota.

William David Walker, Bishop of Western New York.

Of Priests of this Diocese:

John Blake Falkner.

William Henry Graff.

Charles Maurice Armstrong.

Alfred Anderson Rickert.

Of Delegates to the Last Convention:

John F. James.

Allen Childs.

Thomas Betts.

Joseph Stelwagon Goodbread.

Of Delegates to Past Conventions:

Alexander Purves Colesberry.

Samuel Whitaker Pennypacker.

Ellis Mills.

Llewellyn Thomas McKee.

Immediately after the opening service the Convention was organized, the Bishop presiding. The Rev. Chas. L. Fulforth was re-elected Secretary of the Convention, who in turn reappointed the Rev. Chas. S. Lyons as his assistant.

It would be impossible to attempt anything like the chronological order, but the following is a resume of some of the more important and outstanding points of interest:

ELECTIONS

No changes were made in any of the Committees voted for except in the Standing Committee, Rev. L. M. Robinson being chosen to fill the vacancy caused by the death of the Rev. C. M. Armstrong.

SUSTENTATION FUND

The Stewards of the Sustentation Fund were authorized to pay the premiums of beneficiaries of the Fund to the Church Pension Fund.

THE FISCAL SYSTEM

The Commission on the Reorganization of the Fiscal System of the Diocese made an exhaustive study of the subject and presented a report bristling with startling suggestions.

A part of the report is as follows:

Your Committee in considering this subject decided to do so under three heads.

First—How under the constitutions and canons can assessments and appor-

tionments be brought under one head as assessments; and is it possible to use another name in place of assessments which would be more desirable.

Second—How can accounting be consolidated by having all disbursements included in budgets and by having all budgets cover the same fiscal year?

Third—How can we provide an "Endowment Fund" large enough to provide for the administration and expenses of the Diocese; and what disposition should be made of the real estate owned by the Diocese?

Under the first head your Committee has to report that we see no need for changing the present terms "assessments" and "apportionments." The terms are probably as well understood as any others that might be substituted. They are used throughout our Church as marking certain distinctions which the Church evidently feels should be marked.

We have to recommend, therefore, that as early as possible in each calendar year a (one) notice be sent to each parish from a Committee on Assessments and Apportionments, giving the definite amount expected from that parish for that current year, for all purposes, both general and diocesan.

Under the second head we have to recommend as follows:

FINANCE AND ACCOUNTING

Apportionments and Assessments—That in framing and adopting the annual budget of the Diocese for its proper administration, and providing for its expenses, all apportionments and assessments, or other charges, shall be consolidated and regarded as obligatory payments upon the parishes, and due advice of the amount thereof which the parish is to pay shall be given on February 1st of each year, or as soon thereafter as possible.

Business Methods—That the business methods in Church affairs, recommended by the last General Convention, should be adopted by the Diocesan Convention of this Diocese, covering briefly:

The establishment of a uniform fiscal year; the adoption of a uniform annual report to be required from each parish; the auditing of all accounts of parishes and other church organizations.

ADMINISTRATION

That all trust and permanent funds for church purposes be deposited in Federal or State financial institutions, or with a corporation of the Diocese, such as an incorporated Board of Trustees.

That all church buildings and properties be adequately insured.

ORGANIZATION

That a Diocesan Finance Committee be appointed, with the understanding that every resolution of the Convention carrying with it assessments or apportionments before action must be referred to the Finance Committee. In other words, the Finance Committee will forever constitute a court of final resort in all financial matters of the Diocese with regard to assessments, charges or apportionments for missions, institutions, Diocesan expenses or anything else, before they can be adopted or made binding, in exactly the same respect as the Committee on Canons or the Committee on Charters.

The report of the Joint Commission on Business Methods to the General Convention so clearly sets forth its underlying reasons for the foregoing

principle which is the fundamental principle of the Christian church, as well as the fundamental principle upon which all free states can be built. I mean the principle in which all of us believe, that man is a self-determined agent within a certain boundary. It is for man to determine what he is going to be. We pledge ourselves not merely to a belief in free will but to a practice of free will, when we take our stand as Christians before God and ask him to help us to build up our moral and spiritual manhood; and we also declare before God that we are free agents by virtue of our manhood, when we subscribe to the principles of democracy. Freedom of choice, my friends, is the most sacred principle of human personality—that freedom of choice we possess in common with God. We were made in the image of God, and as I look upon it we recognize that it is in our power to choose and our power to shape our own destinies. This is denied by the teaching and practices of the nations with whom we are at war. There is the thing that we are fighting for, and that is the reason we are quite ready to sacrifice human life, if it can defend that principle and bring it back and place it among nations where it has been more or less denied. This principle has been assailed from the very first moment of the war—Belgium, France and Great Britain recognized it immediately and we as a nation—I am not talking now about individual citizens—we as a nation have just discovered that the very principle by which we lived was attacked on the same day that the neutrality of Belgium was violated. What does that mean? It means that the allied countries have been steadily fighting the battles of America. They did not begin to fight them only a few days ago when we recognized it; they began to fight for us when they began to fight for themselves, in the Battle of the Marne, that great field of honor, a field now smiling under the sun of spring time, now echoing to the sounds of the farm, and yet strewn with the graves of the men who laid down their lives there. The battlefields of the Marne, the Somme and Verdun—all of them—speak not only to this generation, but to all the generations that are yet to come, in the same tone that Gettysburg speaks. They tell how men put principle before expediency and the defense of mankind before their own lives and blithely marched straight into death, that thereby others might live.

Deep down in the fortress of Verdun I found this motto:

The German fights to oppress,
The Frenchman fights to set men free,
On the fate of France hangs the fate of the world.

And that is true, profoundly true. In imagination, eliminate for a moment that geographical accident, the Atlantic Ocean. What do you find? You find that the boundaries of our own country are coterminous, in parts at least, with the boundaries of France, and that France is a buffer state between ourselves and Germany. Does that not make it more clear that France has been fighting our battles and has been bleeding herself white

in our behalf, not complaining, but acting day after day, and pouring out the flower of her young manhood into death when at last that marplot that represented Germany was dismissed from America.

I met one of the members of the Department of Foreign Affairs of France. He said France had always been hoping America would do certain things and she now rejoices because America has done those things. He said to me: "We have not desired that she should send to us men to fight in the front, nor money to aid us in our needs. What we have desired of America, we are proud that America has given us—her moral support," and he put it with all the delicacy as well as with the deep sincerity that his nature commands. The French saw that upon their fate depended the fate of the world, and this man went on to say: "Now we know and the world knows, that it was through no fault of ourselves that we could not live in a neighborly way with Germany, and if that great peace-loving country of America, so far distant from Germany, could not live on friendly terms with her, then you can see at once how impossible it was for France not to go to war." France today, and I use the phrase not in a moment of emotion—gentlemen, my emotions are almost dead because of the strain that has been put on me and so I don't say this in a moment of emotion—France today is dying, and America alone can save her. She has reached the zenith of her man power; she is beginning to decline; decline not in the splendor of her spirit, but to decline in that she cannot replace the men who have been killed. She will go to her death splendidly, but America is not going to let her die! You know the cost—the cost will be that we will have to pour out some of those we love most and we are ready to do it. Not only is France's manhood so heavily taxed that she cannot much longer stand the strain without great help from outside, but her resources of food are in need of replenishing, and here is the crisis. I know perfectly well that there is not a soul in this building who would not today be willing to do anything that he could, even to the laying down of his life, to help France so that she may be put in a more secure condition. As it looks to me, it is like a case of transfusion of blood and it is our blood that must go into France, and our very best blood. We have got not only to be serious in this matter, but we have also to be prompt. Just how the question of getting food to France and England during these coming anxious months is going to be done, I don't know; the government is handling that. The government, I am convinced, will provide the transportation, but you have to provide the food and you have to provide it from your own tables.

I came across from England with that magnificent specimen of Christian manhood, Mr. Hoover, and he went into the question with great care with me. There is no man better qualified to speak in the whole of America, perhaps in the whole world; he is a master of his subject, and more than that, he is a master

recommendations that a copy thereof is hereto appended.

Under the third head, in considering the ways and means for the establishment and growth of an Endowment Fund, the income of which will be used for salaries of Bishops and other expenses of the Episcopate, the following recommendations were unanimously approved by your Committee:

First—To recommend the sale of the Church House at Twelfth and Walnut Streets, and that the Trustees of the Diocese be requested to take steps at once to find a purchaser willing to pay a fair market price for the property.

Second—That the Trustees of the Diocese, acting with the advice of the Standing Committee, be authorized to sell the Bishop's residence or to use it for a Diocesan House if in their judgment it is advisable to do so.

Third—That if in the judgment of the Trustees of the Diocese and the Standing Committee the Bishop's residence on Twenty-second Street should not be sold nor used as a Diocesan House, they be authorized to secure temporary quarters for the officers of the Diocese and report to the Convention some plan for a permanent building with an estimate of how much, if any, of the proceeds of the sale of the Church House can be added to the present Endowment Fund.

Fourth—That earnest efforts be made at once to increase the Endowment Fund to at least \$500,000, the income from which to be used for the needs of the Episcopate, and to defray the expenses heretofore paid from the Episcopal and Convention Fund, by assessments upon the parishes.

Fifth—That in the event of the Bishop's residence on Twenty-second Street being sold or used for Diocesan purposes, pending the selection of a permanent house for the occupancy of the Bishop, we recommend that in addition to the income from the \$30,000 "Episcopal Residence Fund" the Standing Committee be authorized to pay such further sum as may be needed for rent of a Bishop's residence from the income from the Endowment Fund.

To put the above in effect we have to offer the following resolution:

RESOLVED, That all trust and permanent funds for church purposes in this Diocese be deposited in trust with some trust company or bank organized under the laws of the United States, or of a State, or with a corporation of the Diocese such as an incorporated Board of Trustees, and that a full and detailed statement of each fund be published once a year.

RESOLVED, That the form of Parochial report recommended by the General Convention be adopted for use in this Diocese, and be made effective from and as of January 1st, 1917.

RESOLVED, That all church buildings and the personal property therein shall be adequately insured in a regular or mutual company, and for an insurable value to be determined in each Parish by two or more appraisers appointed annually by the Vestry.

The Recommendations of the Committee were referred to the Standing Committee and the Trustees of the Diocese with power to carry out the same in their discretion.

CITY MISSION

The Committee appointed at the last Convention to consider the bringing of the City Mission into closer relation

with the Convention introduced a Canon providing for the same, which, after discussion, was referred back to the Committee for further consideration and report to the next Convention.

CHARTERS

The amendment to the Charter of the Church of the Ascension changing the name to Saint Mary's Protestant Episcopal Church was approved.

The draft of a Charter for All Saints' Church, Wynnwood, was found to be in proper form.

The Committee on Charters was instructed to obtain a decision of the highest Court of the Commonwealth upon the Form of Charter for Parishes and to report the same to the Convention.

The proposed amendment to the Charter of All Saints' Church, Norristown, was not approved, but was referred back to the said Church for further consideration.

HOLY ORDERS AND THEOLOGICAL EDUCATION

That the Commission charged with the task of reporting on this vitally important subject did its work with faithfulness and is deserving of our lasting gratitude a perusal of their report cannot fail to convince.

A full report is to be found elsewhere.

To show somewhat of the reaches into which they ventured it is stated the Commission was divided into five sub-committees.

To the first committee were assigned four topics: (1) "The Preparatory Education of Applicants for Holy Orders;" (2) "Secondary Schools in the Diocese of Pennsylvania;" (3) "The Numbers of College Graduates Entering the Ministry;" and (4) "The Relation of Academic Preparation to Usefulness in the Ministry."

To the second committee fell four topics: (1) "Comparison of the Standards of Law, Medicine and Theology;" (2) "Literary and Theological Requirements of Other Religious Bodies"—especially the Presbyterians, the Lutherans, the Baptists, the Methodists and Romanists; (3) "The Ratio of Clergy to Members in Our Own and Other Bodies;" and (4) "A Comparison of the Work and Resources of Our Own and Other Seminaries."

To the third committee fell these topics: (1) "The Financial Status and Difficulties of Candidates;" (2) "The Support of Theological Education in Our Church;" and (3) "The Support of Theological Education in Our Own Diocese."

To the fourth committee fell three topics: (1) "The Interest Shown by Our Church in Theological Education;" (2) "How Does the Church Attempt to Interest Its Young Men in the Ministry?" and (3) "The Parishes of the Diocese and Recruits for the Ministry."

The fifth committee had but one topic: "The Seminary Curriculum."

These committees have presented in all twelve reports, some of which are very full and important documents. The Commission believes that much of this material ought eventually to be submitted in printed form to the Church.

MR. GEORGE H. FISHER

There are other resolutions worthy a place in this account, especially that relating to the long and honorable service and the tender of sympathy to Mr.

of himself and that whole self is laid at the disposal of the cause which enlists all of us. He tells me that according to the most careful calculation, at the present rate of food consumption, one year from now there will not be one ounce of foodstuff in the world for four months. He says that this country must be awakened from end to end in order that we may be able to share our larder with the people of England and France, and, of course, we are going to do it. It is a matter partially of organization and partially of education, and just let me educate you a little bit; I was educated a short time ago. It has been calculated that the suppers which men and women eat after nine o'clock all through this country will feed—counting in food calories—2,500,000 people, so those suppers must stop. Then again, take the whole question of waste in our household; that has to be taken with a firm grip and is to be stopped. Any extravagance in our consumption of food means that we are taking bread from mouths of the suffering. Again, take the whole question of the amount of breadstuffs and of valuable food wasted in liquor. That is to be stopped. Today the theories of the temperance people are justified before God and man. Many of us have put a good deal of force into this question in past years and we have made discoveries, but now is the moment in which to win and we Christians are going to try to win, not merely on economic grounds; we are going to win on the high moral ground—we put both together because they are part of the same question, and then we will go ahead. The war is not merely a war of arguments, it is a war of commissariats and let us give credit to those to whom credit is due—to Germany for her steel discipline, for her wonderful efficiency, for her prevention of waste with her foodstuffs—she has done what no other nation under God's sun could possibly do, and there was a time those best posted thought that Germany could not hold out over these coming months until the next harvest, but Mr. Hoover says, and I trust him as an authority, that Germany will be provided with food sufficient to carry her over two years; so you see what you have before you in the way of earnest self-discipline in this country, and the magnificent thing is that it is not a threat to anything but our self-will and our self-indulgence. It is not a threat to our health, but we are to prevent waste, and we are to be temperate in all things and that will enable us to carry on until the harvest of the year from next fall.

Now the cost of the war up to the present in manhood has been simply tremendous, and I cannot get away from that battle line. Men say to me—you have had a most inspiring, wonderful time. Yes, I have; but it is the inspiration and the wonder that comes out of tragedy. Don't talk to me about the glory of war—war is that which it is most commonly called along the front—it is concentrated hell, and one thing for us to do in this war is to make it, so far as in us lies, the very last of all wars. We have to kill war: and while there are those who feel doubtful about the use of force up to the point of killing, I would say

that I am convinced that this war with that motive, that we are killing war, we are killing militarism, in order to make man free; this war is God's war, and will come to God's victory, and God's victory will be permanent peace.

While I was on the British front I met a chaplain who won me by the power in his face and then the fact that in place of an arm he had a steel hook, and that when he walked he was lame. It transpired that he lost his arm when he was rescuing a wounded soldier near the German trenches. He had secured his man and was carrying him in his arms when a wretched specimen of a soldier sniped him. He was outraged by what had been done; he did not think of his wound; he brought his man in and then went off on foot to the hospital, his arm dangling. This, of course, I did not learn from him, but from the Chaplain General. He said to the doctor, pointing to his arm, "Take this thing off and let me go back to the front," and everyone knew that when Eustace Hill said that he meant it. He thought of just one thing, the awful evil behind war, and his desire at all costs to go back and bring in some other victim of war. That man before he went to the war was a pacifist, and he is more so now. He went to the war at the solicitation of his bishop and on the condition that his bishop would come out for permanent peace. If you want to find men who are eager for permanent peace, you go up and down that front from Ypres to Arras and from Argonne to Verdun—they all say the same thing: that they have this awful piece of work to put through, and, God helping, they are going to put it through. But they all say this must be the last war. What I hope this country will do, and I am sure she will do, is that she will protect in every possible way her young manhood going to the front. The greatest dangers that they will meet will not be the dangers of shot and shell, but the dangers to their own personality and to that divine image in which God has created us. I was speaking in one of the training camps at Shorncliffe shortly after my arrival, to a group of soldiers in one of the huts, and a young fellow came up to me afterwards looking very unhappy, and I noticed that he had a chevron on his arm. He told me that he had been in the camp but a short time and he said, "I must get out of this. I tried this morning to get rid of this chevron," and I said, "What is the matter?" "Why," he said, "I came over here to fight for my country and for the empire and I can't get to the work to which I was called. I am more afraid of the women than I am of the Germans; they will get you sooner or later." We have to instruct every single man that leaves our shores just what he is to expect in the way of temptations of a sort and of a power and to an extent that you men here can never dream of. Now, while I say we must put this war through, and we must win this war, I repeat, war is seething with obscenities and immoralities, and it is the testing ground for manhood and it will be very much to our discredit if we allow any man to go into temptation of the sort that I have mentioned, without having

George Harrison Fisher in his illness, and the resolution in regard to the Pension Fund are here recorded.

RESOLVED, That this Convention desires to convey to Mr. George Harrison Fisher a sense of its deep appreciation of the faithfulness and uprightness with which he has discharged the duties of Treasurer of the Christmas Fund for more than thirty-three years.

We also desire to express our hearty sympathy in the trying providence which prevents him from being here in his accustomed seat and to convey to him our earnest hopes for his speedy recovery to health and strength.

THE PENSION FUND RESOLUTION

RESOLVED, That this Convention herewith, in the name of all the clergy and people of the Diocese of Pennsylvania, makes record of our thankfulness to God for that He hath put it into the hearts of men and women to provide so willingly the Reserve Fund of over \$8,000,000; and that we express our profound appreciation of the labors and liberality of all who contributed to this end; and in particular of the work done by the Diocesan Committee; and that the Bishop be requested to forward a copy of this resolution to Rt. Rev. William Lawrence, D.D., with the hearty assurance of our special gratitude for his signal leadership in this great undertaking.

ADDRESSES AND RESOLUTIONS

The three notable and especially interesting features aside from the workings of the Convention proper were the splendid addresses of both the Bishop and the Bishop Suffragan, the Missionary Meeting of Tuesday night, when stirring addresses were delivered by the Rev. J. L. Prevost, M. D., on work in rural district; Rev. D. R. Clarke on work among colored people; Rev. E. S. Lane on community service in foreign districts, and Mr. J. L. Zacker on work among the Jews. The third and memorable feature was the address of the Bishop of the Philippines, Bishop Brent, with a message such as he alone could have given, right from the firing line whence he had just come, held the Convention spellbound. Never before in the past, I think, have the members of the Convention so far forgotten themselves as to burst into applause. If unconventional, yet at least, at this time, it was so spontaneous that one could hardly help it. By resolution the address was ordered printed and the appreciation of the Convention was tendered the Bishop of the Philippines. Stirred by the thrilling address, several deputies offered resolutions bearing upon the war and its effects upon our country. The following are the resolutions adopted unanimously:

RESOLVED, That the Clergy and Laity of the Diocese of Pennsylvania of the Protestant Episcopal Church, in Convention assembled, respectfully urge the President of the United States to call upon the Congress of the United States to enact legislation to prevent the manufacture of foodstuffs into malt or spirituous liquors.

RESOLVED, That a copy of this resolution be sent to the President of the United States.

WHEREAS, The Congress of the United States is about to create an army of 500,000, with provision for every need that has been shown necessary by the experience of Europe except for the moral care of the soldiers and officers.

RESOLVED, That we urge the Congress to provide for the morale of those in training camps by proper provision for Chaplains.

WHEREAS, Our entrance into the war affords to the American Churchmen a special opportunity to win this country to God. Be it

RESOLVED, That this Convention take definite steps to formulate and put into immediate effect some definite plan whereby each parish shall offer itself as a spiritual training camp, to the end that our people at home learn more fully the opportunity of their discipleship; and our people who go away on their country's business be followed by the prayers of every churchman at home.

Many other resolutions and reports were presented, but lack of space prevents comment.

SOME IMPRESSIONS OF THE DIOCESAN CONVENTION

The annual convention of the diocese, the one hundred and thirty-third in number, which assembled in the Church of St. Luke and the Epiphany on the 8th and 9th of May, met this year under unusual circumstances, the evidence of which could be felt all through its session. The nation is in a state of war and, of course, this is the thought uppermost in the mind of every one. With the absence in the convention itself of any issue of paramount importance compelling attention, with practically nothing to do but the transaction of routine business, it would not have been strange if the attendance had been meager and attention to necessary business purely perfunctory. With a single exception, just the opposite was the case. The counter-attraction (on the second morning) of the visit to our city of the distinguished French visitors did prove too much of a temptation to a considerable number of the deputies, and for a couple of hours or so on Wednesday morning it is doubtful whether more than a bare quorum was in the house. At all other times the business sessions were largely attended, the interest throughout sustained and the business before the convention carefully attended to. And in setting down our impressions we give first place to this fact. Repeating that the matters considered were practically all of a purely routine nature, in view of the distractions which would have made an opposite course perfectly excusable, the close scrutiny and careful attention given the business by the members of this convention is a subject for congratulation. It speaks well for a church when its chosen representatives thus evince responsibility.

The convention as a whole stands indebted to its committee of arrangements for the excellent provision made for their convenience and comfort. The luncheons served each day between the sessions this year were particularly good and well served. The opportunities they afford for better acquaintance among the deputies were much appreciated. Its second year of trial appears to finally justify the wisdom of the appointment as a permanent part of the convention machinery the committee on the dispatch of business. Any last doubt which lingered in the mind of any member of the convention must have been swept

been forewarned and helped in every way possible before he leaves these shores. I am not going to try and harrow your minds with pictures of the suffering that I saw—it is all there and it is all borne with a majesty that reveals the situation. I did find Jesus Christ on the front: He is there in the trenches; He is there when the awful curtain of fire descends; He is there when the call to make the charge comes; He is there with His infinite devotion; He is there promoting His most holy cause, and it is our duty as we take our place by the side of the Allies to see that we keep our manhood clean and pure and strong. We must instruct everyone who goes, so that he will know just why he is offering his life.

I have seen letters written by young men to their parents on the eve of a great battle, when they felt pretty sure they would never come back, and one of them I recall well. The father, when he brought it to me, said: "You know we rejoice over our boy," and then he read the letter, and the letter told his father and mother that he knew the probability was that he would not come back after that attack, which was to be made at dawn, and he said, "You must not grieve for me; I have thought over the whole thing. You, my dear parents, from my earliest boyhood have taught me the real value of life and I am not afraid to die. I have been thinking about what there is on the other side of death, and this I know, that I won't be changed; when I am gone, you must think of me as loving you and thinking of you just as though I could see you, and then after all it won't be a great while before we will meet again, and there will be nothing to separate us." That sort of letter is not an uncommon letter. That letter was written by the grandson of a man who was a great missionary, who used to say of his dead children that they were living, and of the living that they were dying. That was the way he had taught his son, and the son had taught the grandson, of the rules of living here and living beyond.

In a French staff officers' mess the subject of religion was brought up. As you know, not a great while ago that would have been a serious offense against the etiquette of the mess, but now men talk freely of religion, and the officer by whom I was sitting, in response to my question as to whether religion was really reviving in France, he said to me, "Yes, it is." I said, "How do you account for it; do you think it is going to endure after the war?" "Yes, it is." Men, knowing that they were going to die, soon began to take stock of the situation, and they learned that the only true values in life were those which they had in common with life here and life beyond the grave, and now they are turning toward God. Almost the last thing I did before I left the front was to have a confirmation for the deputy chaplain general just outside of Paris, under heavy shell fire, when the building was swaying with the storm of battle during the whole of that service, and there were seventy men fresh from the trenches to receive the gift of God's Holy Spirit

through the laying on of hands—the mud was there fresh on their clothes as they knelt to receive the gift, and of all services that I have ever had a part in, that seems to be at the very top. The faces of those men come to cheer me at times when things look black. A few hours later they were back in the trenches. The point I want to make is this—there they were all in the splendor of their manhood and their lives were just as precious to them as ours to you and me. We think of battle as being the attempt of one set of men to kill the other set. It is the element of sacrifice that enables us to proceed in this war and to believe that it is indeed God's war, and it comes back to us with a commanding note, with a demanding note—all those men are sacrificing themselves for their own country and for the whole human race, including the citizens of the United States of America—so that when the call comes to us, we will not hesitate but will give ourselves to the uttermost and to the last. Today we are on the crest of a wave of enthusiasm; we are thrilled and inspired, and we now have to translate all that enthusiasm into the language of sustained effort. We will have to learn endurance; we will have to watch the angel of death come close to our own doors. It may be your lot to face such a position as many people on the other side of the Atlantic have faced—a position where they have been stripped of everything that makes life happy, and yet we shall have to go on and be ready to give more and more. Just as I felt in England, before the message came that we had broken with the foe of humanity, that America, that I knew so well and loved so well, in the end would rise to the situation, so now, I say, that we have taken the step and we are facing the awful ordeal, America will not be weak, but in the splendor of her moral life and in the power of her self-sacrifice, she will go out and do that task which God has called upon her to do.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on!

away by now. The wise and judicious arrangement of the calendar by Mr. Edmonds and his associates on the committee make it possible for us to transact the necessary business with "neatness and dispatch," and assure those so minded of an effective way of properly bringing to the attention of the diocese the matters they desire to have considered.

We have neither the space at our disposal (or the necessary data at hand) to give any detailed story of the actual happenings, or even a summary of its more important transactions.

The business was for the most part routine in character, and there was nothing conspicuous to mark this off from a great many of its predecessors. There were the customary reports presented, many of them containing matter of grave importance.

In this connection one observation seems to be in order. When adopting our new RULES OF ORDER a couple of years ago provision was made in RULE VII that "ALL REPORTS of Officers, Committees, Boards, Trustees, etc., to be presented to the Convention SHALL BE FILED WITH THE SECRETARY NOT LATER THAN APRIL 15TH OF EVERY YEAR. THE SECRETARY SHALL CAUSE THE SAME TO BE PRINTED AND MAILED TO EVERY MEMBER OF THE CONVENTION AT LEAST ONE WEEK PRIOR TO THE MEETING HEREOF." This is a most excellent rule and its purpose is plain. It is intended to make possible intelligent knowledge in advance of the business which is to occupy the convention; thus to facilitate debate, save time, to secure wise and considered

action on the things which really ought to be done. It is very much to be regretted that this most excellent rule is not as yet observed by us in the way it should be. The blame must fairly be put where it belongs—not on our excellent secretary, for he can't print what he hasn't received—but upon the committees themselves, many of whom apparently only wake up to their duties a few days before the date of the convention.

A report of especial importance—and above all others perhaps should have been in the hands of the deputies before the convention for their careful study—was that presented by Mr. J. F. Fahnestock "On a Fiscal System for the Diocese." (We hope this can be printed and widely distributed and not simply buried in the Appendices of the Journal.) It was full of wise suggestions, showing that the whole matter had been carefully considered. Among its recommendations was the suggestion for the disposal—with the approval of the standing committee and the trustees of the diocese—of the Church House and the Bishop's house (if it be not found advisable to alter the latter to serve the purposes of administration) and the erection of buildings to replace them in more suitable locations. There were other suggestions and recommendations in the report in line with the findings of the last General Convention on the subject, all of which were approved by the convention.

But, after all, it was the war, and the subjects connected therewith, which evidently loomed in the foreground of all the deputies and really gave the distinctive note to our sessions. The thoughtful charge of Bishop Rhinelander (printed elsewhere in full, and which we are sure will be carefully read) was full of it. Many resolutions of a sane and practical character were adopted in consequence. It gave the opportunity for the moving appeal of Mr. Paul Shimon on behalf of his fellow Armenians and Christians of the Far East. And, to crown it all, we had the eloquent and exquisitely moving address from Bishop Brent on the afternoon of the second day to a church crowded to the doors. This last is something which none who was privileged to be present can ever forget. We understand that the address is to be printed and widely circulated.

A most pleasant pre-convention incident was the delightful reception on Monday evening at the Bishop's house tendered by Bishop and Mrs. Rhinelander to the deputies and the ladies of their families. The attendance upon this function this year was unusually large and representative of the entire diocese. Every one was delighted to see the abundant evidence of the splendid physical condition of both the Bishop and Bishop Suffragan.

These detached notes of the convention would be incomplete if they made no mention of the opening service, where a spirit of deep earnestness and devotional purpose was evident. Here again the diocese may be said to have found itself, and continued what will doubtless remain for many years, the "Use in Pennsylvania," as to the opening service for convention.

As a matter of record is added the

data concerning the organization and results of elections:

A quorum being found present when Bishop Rhinelander called the convention to order, on motion, Rev. Charles L. Fulforth was again unanimously chosen as secretary, and his appointment of Rev. Charles S. Lyons as his assistant was ratified by the house.

During the sessions the following officers of the diocese were chosen:

TREASURER—Mr. Ewing L. Miller.
REGISTRAR—Rev. A. H. Hord.

STANDING COMMITTEE.

Clerical—

Rev. J. A. Harris, D. D.
Rev. J. de W. Perry, D. D.
Rev. F. M. Taitt.
Rev. Edw. M. Jefferys, D. D.
Rev. L. M. Robinson, D. D.

Lay—

Mr. Charles Biddle.
Mr. E. H. Bonsall.
Mr. W. W. Frazier.
Mr. S. F. Houston.
Mr. R. Francis Wood.

Delegates to Provincial Synod.

Clerical—

Rev. G. G. Bartlett.
Rev. L. N. Caley.
Rev. J. T. Cole.
Rev. J. DeW. Perry.

Lay—

H. H. Bonsall.
G. R. Bower.
W. W. Frazier, Jr.
Dr. J. N. Mitchell.

For Trustees of Episcopal Fund.

Francis A. Lewis.
Ewing L. Miller.
C. S. W. Packard.
Charlton Yarnall.

Trustees of the Diocese.

Clerical—

Rev. G. W. Hodge, D. D.
Rev. E. M. Jefferys, D. D.
Rev. W. R. Turner.

Lay—

Mr. R. D. Brown.
Mr. J. J. Collier.
Mr. J. L. Fisher.
Mr. Ewing L. Miller.

The full report of the proceedings of the convention will appear in the forthcoming Journal. A copy of this should be in the hands of a great many others than the members of the convention. The fact that the financial condition of the diocese makes impossible the supplying gratis of as many copies as was the case in former years should not make any real difference. Every vestryman at least should supply himself with a copy and make himself acquainted with what the diocese, through its various boards, commissions and other agencies, is endeavoring to do in advancing the Gospel of Christ in that environment in which we are providentially placed. If more of our church people really knew how extensive the work is, how varied and complex the problems are which confront our leaders, we are sure the diocese as a whole would be more alive to these demands and more generously even than is the case at present offer themselves and their substance for the good of the cause.

B. S. S.

WORK AMONG COLORED PEOPLE IN THE DIOCESE OF PENNSYLVANIA.

An Address Delivered Before the Convention of 1917, Tuesday Evening, May the Ninth.

By DOUCHETTE REDMAN CLARK

The Past.

This branch of our diocesan missionary work is the oldest that we have, in fact, it is older than the convention itself, for it was in 1746 that the S. P. G. gave £30 per annum to pay for a catechist to instruct the negroes of Philadelphia. The Rev. Mr. Sturgeon was selected and sent out from London. The first fruits of his work came in 1794, when the first African Church (St. Thomas') was organized under the patronage of two clergymen of the church, and was soon afterwards affiliated with the Protestant Episcopal Church, being the first church for people of our race in this country.

About fifty years later (1847) the second church (Crucifixion) was started through the energetic effort of a white layman, and until the last decade of the nineteenth century these two churches were the only ones in this diocese for colored people.

Towards the close of the last century there set in a steady flow of colored people from the South, coming into the big city and suburbs and settling in various parts of the city instead of remaining in the congested portions of the city near the river-front. When I was a boy there were a comparatively small number living in West Philadelphia; now there are thousands there. The same is true of the extreme south, North Philadelphia and Germantown. One evening in 1887 a little boy with a broken hip was refused admission at a Home for Crippled Children in West Philadelphia, because his skin was black. This led to the establishment by an English nun (Sister Sarah) of the House of St. Michael and All Angels for Colored Cripple Children, in a small house at Fortieth and Ludlow streets. Two years later the property at Forty-third and Wallace streets was acquired, and a member of St. Mark's Parish built and furnished a beautiful chapel for the sisters and children, and this was opened as a mission for colored people. Thus the church's work in West Philadelphia was started.

A few years later Archdeacon Phillips (then rector of the Church of the Crucifixion) opened a little mission in a store in the southwestern part of the city. This has grown into the Chapel of St. Simon the Cyrenian. About the same time St. Mark's Parish opened a mission near Seventeenth and Lombard streets, which has grown into St. Mary's Chapel, on Bainbridge street near Nineteenth. In 1902 Dr. Phillips established a mission in North Philadelphia, now St. Augustine's, at Twentieth and Columbia avenue, and in 1904 he opened work in Germantown under the title of St. Barnabas' Mission. Thus the work has spread at the beginning of the present century. In 1912 Dr. Phillips became Archdeacon for colored work, and since then he has opened two stations in West Philadelphia, two in

Chester, one at Coatesville and is trying out a work at Whitford.

The Present.

1. At present, then, there are 16 stations where work is being carried on under the direction of 12 priests (including the Archdeacon), 2 deaconesses, 2 sisters and 1 woman worker. Three are independent parishes, four are parochial missions and nine are under the supervision of the Archdeacon. There are over 2500 communicants, with an equally large number of scholars in the Sunday schools, and last year they contributed over \$14,000 toward church support. Unlike some other racial missionary work, this work is able to pay from one-half to two-thirds of its current expenses from the contributions of the people, and the proportion is increasing each year.

2. There are about 200,000 negroes in this diocese, of whom fully one-third have emigrated from the South within the past two years. These immigrants are a simple-minded, teachable people, who have come here seeking a land "flowing with milk and honey," and what do they find?

(a) Saloons, gambling dens and vicious resorts running at full blast.

(b) Abnormally high wages, counterbalanced by abnormally high cost of living.

(c) Fake insurance companies, fake land-sellers, ravenous landlords, hungry installment house agents, marvelous "get-rich-quick schemes" and other such agents to separate them from their hard-earned money.

(d) Poorly-built and ill-ventilated houses in narrow streets, where disease lurks in every corner and death stares them in the face at every street crossing.

Surely the city is bewildering to these semi-barbarians from the wilds of "Darkest Georgia."

3. But here they are, right in our midst, and what are we to do with them? Obviously, the one thing to do is to try to assimilate them into our superior civilization, just as we have already assimilated the Russian, the Irish, the Finn, the Pole, the Lapp, the Italian and the other European races. As their fellow-countrymen have done for them, so we Philadelphia negroes are endeavoring to care for our less fortunate brethren from Dixie who have recently arrived. Their needs are legion, but there are two which are paramount:

(a) Honest friends to pilot them through the maze of city life and assist them in adjusting themselves to the changed conditions of living.

(b) To be fenced and protected from the low resorts and vile loan sharks, and to be encouraged to husband their strength (thus warding off disease), and to save their money against the inevitable day of want.

4. So much for their immediate needs. How are they to be supplied? We colored people are striving to the very best of our ability to help these brethren of ours to assimilate Anglo-Saxon civilization. We are supplying their first and greatest need—that of real friendly interest in them. We are doing everything in our power to manifest our love for them. We recollect that we too were strangers in this land at one time, and are trying

to the best of our ability to do the same for these newcomers. But just here is the rub. Our ability is very small indeed.

We, ourselves, are compelled to work for small wages and to live in small houses, consequently we have little of money and less of house-room to offer them for their entertainment. Wherever they go they must pay, and for amusement they can only go to certain places. Because of their color they are excluded from most of the better class places of amusement; but they are most cordially invited into the saloon, the low-class pool room, the cheap halls, etc., and in these places they see sights and hear sounds which are calculated to undermine their moral character. Worse than this, they come necessarily into contact with men and women whose lives are lived entirely on the level of baseness, and sooner or later they succumb to this subtle influence.

If every one of the churches and mission stations in this diocese were supplied with a well-equipped parish house this subtle influence could be quickly counteracted. These people could be invited to come in every night to enjoy themselves. Classes in domestic science and domestic art could be formed, lectures could be given on hygiene and the value of sound physical health, etc. In this way the church could do much toward solving that very vexed problem which we call the negro problem.

There is today in this diocese only one properly equipped parish house for colored people—St. Simon's—and that is far too small to meet the growing needs of the community in which it is situated. In the section of the city in which my own work lies—Elmwood, in the extreme southern section of West Philadelphia, there is a splendid field for real aggressive missionary work along constructive lines. Ten years ago Elmwood was a swamp and land (so-called, for most of its was submerged about eight months in the year) could be bought for a song. Today a small, poorly-built house, without any of the conveniences of city homes, rent for from \$14 to \$18 per month, and there are not enough to go around. The Baptists and Methodists have been there for a long time. We just started last summer. When I went there last June I was given absolutely nothing with which to work, except about a dozen adults and the same number of Sunday school children. Today we have 22 communicants and 40 children in the Sunday school, with a most brilliant outlook for the future. Colored people from the South are crowding out every one else—black and white alike. They are buying homes, sending back for their families (and some have as many as 17 children), and settling down in this unimproved section of the city. To meet this great mass of people the church has appropriated enough money to pay a scant stipend to a priest, and expect him to "make a record." He has no church, no parish house, no home; yet he is expected to get the people. There is one moving picture theatre, three saloons and two pool rooms in the vicinity. We have a hired room, for which the people are forced to pay \$12 a month, besides paying for light,

heat, etc. It is fitted up as a chapel, and in it we are attempting to do the church's work. The people are most zealous. They respond heartily to their pastor's appeals and bravely hold up his hands. But they are poor people, few in number and have large families to support. Not one cent has been appropriated to this work, beyond the small stipend of the priest (much less than the canonical minimum). What the church ought to do is to give us a three-story parish house, provide the priest with a home and supply a small sum of money each month for necessary expenses, incidentals to church-extension work. With such equipment we would be able in a short time to reach a large number of the people. We could supply them with entertainment during the week, have classes of various sorts to teach the people the elemental principles of civilized living, train the young people in morals and religion and thus become what our Lord intended His Church to be—the lump of leaven in the large measure of meal.

Some day the church will do this, but when? The time to strike is now, while the people are assembling. If we delay, even for one year, it will be too late. It is now or never! We own a splendid lot which is entirely free of debt. The people have raised by their own efforts \$100 towards their new building, and intend to continue to raise money. If you will give us the plant, we will gladly repay your money to you in installments of \$100 or more each year until the entire debt is cancelled. Two weeks ago we subscribed for five shares of building association stock, the money at maturity to assist in cancelling our mortgage debt. We are in earnest, but we need help. Will you help us?

I have spoken at length of my own work because I can speak thus with authority; but the same is true of every colored mission. St. Monica's people have worked most industriously to get their parish house. St. Mary's, Chester, have also started a similar fund, and the same is true of St. Michael and All Angels' and St. Barnabas. In fact, we all realize their imperative needs and are working hard to get them, but we need the assistance of those of you to whom God has entrusted the five talents, as well as our own one talent, which is not wrapped in a napkin.

You may ask whether the people will respond to a sufficient degree to warrant such an outlay of money. For reply, I shall cite St. Simon's Chapel. When they were using one little room there were a very few who bothered to come, but as soon as their parish house was built the people came by the hundreds. If you measure results in terms of dollars and cents, look at St. Monica's people, where the people, under the faithful and energetic leadership of the Rev. Mr. Bright, are raising unheard-of sums of money. During the past year 57 communicants (many of them children in school) contributed \$1008—an average of \$17.70 each. I believe that this record will compare favorably with any other missionary work.

The Future.

I have spoken briefly of the past, more fully of the present; what shall

the future be? That rests with the church. The nation is sending its best men into the army and navy to fight for righteousness, and it is sending them fully equipped to do their work. Shall the church do less than the nation?

I appeal to you in the name of Him who did not scorn to help the worst forlorn social outcast to come to our rescue. We are floundering in the outgoing tide, and you have the means to save us. Will you do it? If you let us sink into the mire of sin and degradation we will drag you down with us, because at some time or other we are bound to rub shoulders with you. Shall our touch be a leprous touch or the touch of the Redeemed of Israel?

Another reason why you should help us is that our race is the only race of people in this polyglot nation which came to this country by special invitation. Did your ancestors come over on the Mayflower? Ours came two years earlier! You have brought us into this beautiful land. All that we have, all that we are, all that we hope to be, we owe to you. Our destiny is in your hands, and when you stand before the Judgment Seat to give an account of the deeds done in the flesh, and hear those most awful words—"Inasmuch as ye have done it unto the least of these My Brethren, ye have done it unto Me"—will they be words of joy, because of a duty well performed, or will they be words of condemnation, because of a duty left undone?

You may, and you ought, to send your millions to Japan, China and India; but you must—yes, must for your own protection, if for no other reason—give your thousands to elevate your own children, by adoption, the full-blooded, unhyphenated, ever loyal and most responsive black American, at your very doors.

WOMAN'S AUXILIARY.

To the Clergy and Laity of the Diocese:—

The Woman's Auxiliary to the Board of Missions, believing that every baptized woman is a member of the same, realizes that many women are prevented by distance or bodily infirmity from taking an active part in the work of missions.

To overcome this difficulty, a committee has been organized to take the missionary information by correspondence to these "isolated churchwomen," asking in return that they give their interest and prayers for the progress of Christ's Kingdom.

Will you not assist in this work by putting the secretary in touch with isolated women, that they may receive the inspiration that comes from united effort, and that the Auxiliary may be strengthened by the intercessions and sympathy of these new members, and a great spiritual blessing come to both the organization and the individuals.

To become an active member by correspondence, address Miss Louisa Pharo, Secretary, Haverford, Pa.

Faithfully yours.

MATILDA MARKOE,
President.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Editor
REV. JOHN MOCKRIDGE, D.D.
Assistant Editor
J. VAUGHAN MERRICK
Business Manager
CHARLES H. CLARKE

Address all communications for the Editors to
REV. JOHN MOCKRIDGE, D.D.,
2210 Sansom Street, Philadelphia

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Episcopal Appointments for June and July

Friday, June 1

Evg. ESSINGTON—*St. John's Church*... The Bishop Suffragan

Sunday, June 3. Trinity Sunday

A. M. PHILADELPHIA—*Church of the Advocate*
(Ordination),... The Bishop
P. M. PHILADELPHIA—*Cathedral Lot, Open-Air Service*,
The Bishop

Wednesday, June 6

Evg. PHILADELPHIA—*St. John's Church, Northern Liberties*,
The Bishop
Evg. PHILADELPHIA—*Church of St. John the Evangelist*,
The Bishop Suffragan

Thursday, June 7

CONVOCATION OF NORRISTOWN

Sunday, June 10. First Sunday after Trinity

A. M. ROCKLEDGE—*Holy Nativity Church*... The Bishop
Evg. PHILADELPHIA—*Emmanuel Church, Kensington*,
The Bishop
A. M. MEDIA—*Christ Church*... The Bishop Suffragan
P. M. DARLINGTON.

Wednesday, June 13

Evg. CHESTER—*St. Mary's Mission*... The Bishop Suffragan

Sunday, June 17. Second Sunday after Trinity

A. M. PHILADELPHIA—*St. John's Church, Kensington*,
The Bishop
ORDINATION AND CONFIRMATION
Evg. LANSDALE—*Trinity Church*... The Bishop
A. M. KENNETT SQUARE—*Church of the Advent*,
The Bishop Suffragan
P. M. CONCORD—*St. John's Church*... The Bishop Suffragan

Wednesday, June 20

Evg. PHILADELPHIA—*St. Luke's Church, Kensington*,
The Bishop

Sunday, June 24. Third Sunday after Trinity

A. M. GLEN LOCH—*St. Paul's Church*... The Bishop
P. M. GREAT VALLEY—*St. Peter's Church*... The Bishop
A. M. RADNOR—*St. Martin's Church*... The Bishop Suffragan

Sunday, July 1. Fourth Sunday after Trinity

A. M. PHILADELPHIA—*Burd Orphan Asylum*... The Bishop

Sunday, July 8. Fifth Sunday after Trinity

A. M. OAKS—*St. Paul's Church, Upper Providence*,
The Bishop Suffragan

Sunday, July 15. Sixth Sunday after Trinity

A. M. BRISTOL—*St. Paul's Church*... The Bishop Suffragan
Evg. BRISTOL—*St. James's Church*... The Bishop Suffragan

NEW MEMORIAL WINDOWS AT VALLEY FORGE

Washington Memorial Chapel at Valley Forge, now nearing completion, has recently been enriched by the installation of three splendid historical windows unusual in interest and filled with pictures that inspire one with sentiments of veneration and respect for the men and women of '76.

The windows, portions of which are shown in an adjacent column designed and executed by Nicola D'Ascenzo of Philadelphia, in co-operation with the architects, Zantzinger, Borie and Medary, are excellent examples of the thirteenth century medallion windows.

"John Wycliffe."

"Erasmus and his Greek Testament."

"Colet Founds St. Paul's School."

"Caxton and his Printing Press," etc.

These two introductory windows are followed by the windows:

"Discovery,"

"Settlement,"

"Expansion,"

"Development,"

and treat of the early colonial history.

The four windows more especially illustrative of the national spirit and which follow in historical sequence are the windows:

"Democracy."

"Revolution."

whosoever shall lose his life shall preserve it."

The window "Revolution" takes up another phase of the struggle for independence, and includes among its subjects "The Shot at Concord," "Woman's Work," Washington at Cambridge," "Celebration of the French Alliance," "Evacuation of Boston," "Battle between the Serapis and Bon Homme Richard," "Surrender of Burgoyne," etc.

This window has for its text St. John 16:13: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

"Union" has for its theme the building of the state, as exemplified in the sub-



ADOPTING THE CONSTITUTION

THE THIRTEEN STATES

The general theme of the windows is intended to picture the rise and development of civilization in the western world through the agency of the Renaissance, the Reformation and the political liberalism of the Anglo-Saxon peoples.

The first window of the series, The New Birth, includes among its medallions:

"The Fall of Feudalism."

"The Rise of Nations."

"The Italian Renaissance."

"The Reformation."

"Invention of Printing."

The second window, Freedom through Truth, treats more especially of the English contribution to the liberalism and enlightenment of modern life. Some of the medallions in this window are:

"Patriotism."

"Union."

Three of these windows, *i. e.*, "Patriotism," "Revolution," and "Union," are the ones recently completed by the artist, Mr. D'Ascenzo.

"Patriotism" gives one a glimpse of the early revolutionary period and contains such subjects as "The Spirit of '76," "Conciliation," "Rights Defended," "The Minute Men," "Patrick Henry's Speech," "Payne's Common Sense," "Putman Leaves the Plough," "Washington's Tribute to the Men of Valley Forge," etc.

The chosen text for this window is found in St. Luke 17:33: "Whosoever shall seek to save his life shall lose it, and

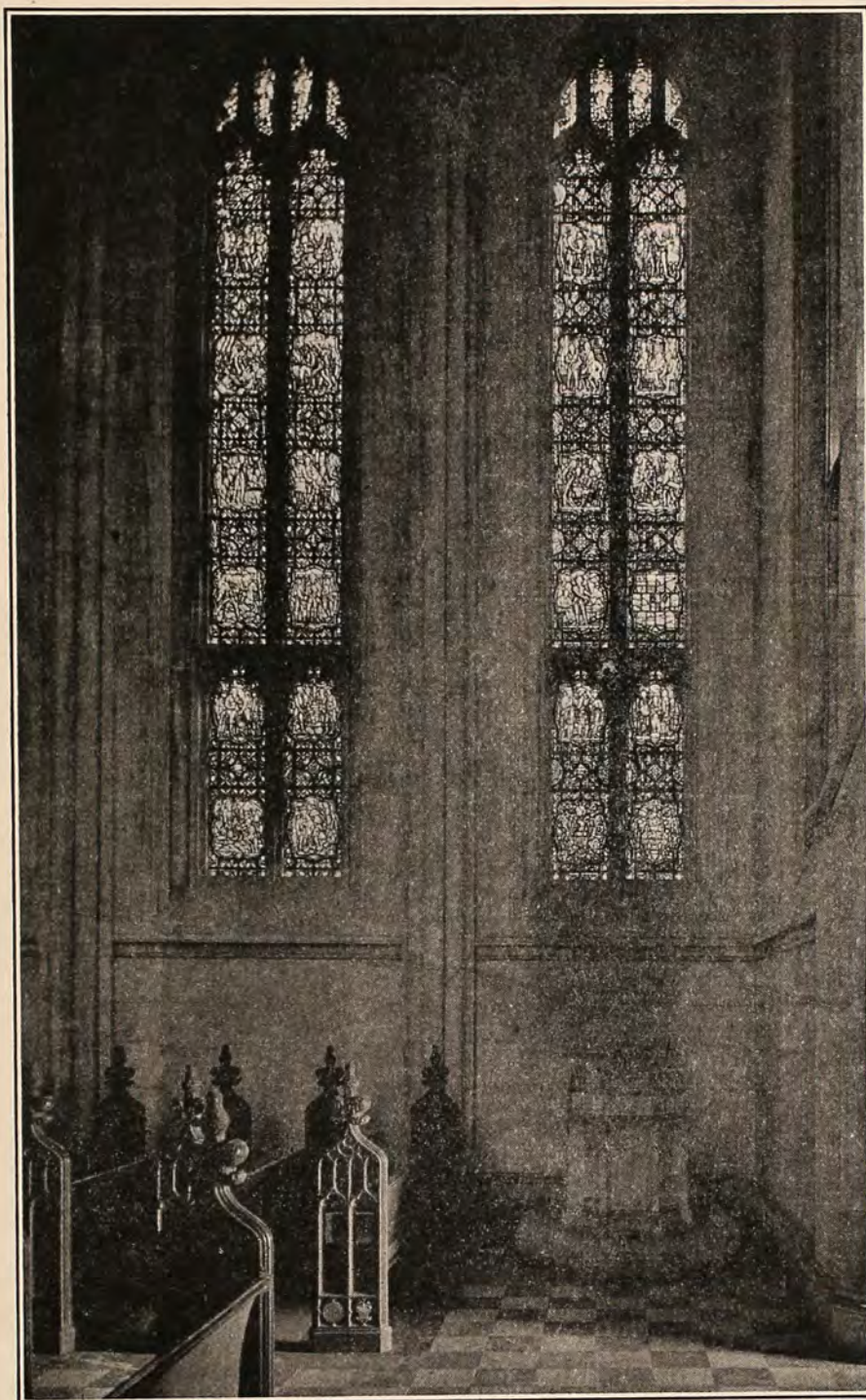
topics "Jurisprudence," "Party Strife," "The Federalist," "The Ship of State," "Adopting the Constitution," "The First Election," "Inauguration of President Washington," etc.

The chosen inscription for this window is found in St. John 7:21: "That they all may be one."

The window "Union," in memory of Major-General Benjamin Lincoln, given by Thomas G. Ashton and Mary Lincoln Ashton, his great-great-granddaughter.

The window "Revolution," given by Edward Dale in memory of John Paul Jones and Commodore Richard Dale.

The window "Patriotism," given in memory of Dr. John Houston, Surgeon at Valley Forge, by several of his descendants.



BAPTISMAL FONT WITH THE WINDOWS "UNION" AND "PATRIOTISM" ABOVE

The committee having this work in charge, the public-spirited donors, the architect and the artist are all to be congratulated upon the successful development of these windows, for it is not overstating the matter to appraise them as probably the finest examples of thirteenth century medallion windows now in America. A particularly impressive thought in this connection is in the fact that the windows are the product of an American studio.

IN MEMORIAM.

Rev. Charles L. Fischer, D. D.

The deceased, though canonically connected with the diocese of Delaware at the time of his death, had for many years made his home in this city with a sister and was well known to the most of our clergy. After a long and active career as parish priest and educator, he entered into rest suddenly at the Episcopal Hospital, where he was under treatment for what appeared the first symptoms of

a nervous breakdown, on April 17. Funeral services were conducted from the Church of the Saviour, West Philadelphia, on the 21st inst., and the interment was in Mount Moriah Cemetery. Dr. Fischer was a graduate of Trinity College in the Class of '60, distinguishing himself especially in the classics. He was ordained in '63 by Bishop Alonzo Potter, and priested the following year. His early ministry was in this diocese in the Church of St. John the Evangelist ('64-'71), and St. John's, Lower Merion, '74-'75). Stirred by the call from the Far West for helpers, he gave three years of missionary labors at Olympia, Washington. This was followed by a fruitful ministry of sixteen years as rector of St. Paul's, Chillicothe, Ohio, from which he was called to be Bedell Professor of New Testament at Kenyon College. On his retirement from this position, some ten years ago, Dr. Fischer returned to this city, rendering valuable assistance in various parishes in and about Philadelphia. In 1914 he took charge of the parish at Seaford, which he had since served continuously. A man of deep cultiva-

tion, wide sympathies, he was greatly beloved in the circle of his intimates. May he rest in peace.

B. S. S.

GIRLS' FRIENDLY SOCIETY

At a conference held in Synod Hall, New York, April 21, under the auspices of the Social Service Committee of the Girls' Friendly Society and the Social Service Commission, great concern was expressed for the welfare of the girls throughout the country during the coming summer. Great dangers attend the mobilization of troops. Considerable anxiety is already felt from the fact that large numbers of girls are hanging around armories and military camps. The conference has made a special request that rectors take this danger into consideration and present it to their congregations. It was the feeling that sermons might well be devoted to this immediate danger, and that warning should be given in no uncertain terms. This same subject was discussed at the spring conference of the Pennsylvania Association of the G. F. S., with a realization of the grave responsibility resting upon all those connected with work among young people in the present crisis.

The annual service for members and associates was held in the Church of the Holy Trinity, Philadelphia, on the evening of May 3, over 1100 being present. The sermon was preached by the Rev. John Mockridge, D. D., of St. James' Church, Philadelphia, who took for his text St. Matthew 13: 31, 32, and 17: 2, "The grain of mustard seed." The smallness of the mustard seed, with its wonderful power of growth, its great amount of heat, strength and healing qualities, was taken to show the development of faith by the Holy Spirit. These qualities, working through the Girls' Friendly Society in its stand for purity, make it a great power in the world.

At this time is always exhibited the work done by the branches during Lent. Two thousand one hundred and eighty-four new and very attractively made articles, valued at \$767, were given, and were sent to the missions of House of St. Michael and All Angels, Philadelphia; St. Michael's Arapahoe School, Wind River, Wyoming; St. Luke's Hospital, Kearney, Neb.; St. Raphael's House, Monterey, Tenn.

The annual service of the candidates in the diocese was held May 2 in the Church of St. Simeon, Philadelphia. The attendance was larger than ever before, at least 600 children under 14 years of age being present. The candidates of St. Simeon's branch formed the choir and sang remarkably well. The address was made by the Bishop of the diocese, who illustrated his teaching by an apple tree, telling them "if you want the fruits, take care of the roots," emphasizing the firm growth of character needed to bear fruit in later life, and giving as the means to be used—Prayer and Helpfulness.

The Lenten work of the children was exhibited in the parish house, part to go to Ivy Depot, Va., and part to the All Saints' School, Guantanamo, Cuba. A committee from the Senior Members' Club was present

and gave prizes to four children for specimens of plain sewing and embroidery and for compositions on G. F. S. subjects; besides 36 honorable mention cards to the children taking part in the contest.

REPORT OF THE EDUCATIONAL DEPARTMENT, DIOCESE OF PENNSYLVANIA. 1916-17.

Secretaries and mission study class leaders made their corporate communion. The Bishop was celebrant and gave an instruction on the watchword for the year—Life. At the close of the service the new educational room was blessed and opened. A conference followed on the work for the year, closing with an address by Dr. Jefferys.

Classes.—On the subject for the year, the church's mission to Latin America, five normal classes have been led, with a membership of 75; 84 parish classes with a membership of 874; 4 classes for men with a membership of 51; making a total of 93 classes on the year's course, with a membership of 1000. It is with especial thankfulness that we report two classes in All Souls' parish for the deaf mutes. Two classes were led on modern discipleship, with a membership of 75.

Prayer Classes—Septuagesima week being appointed for our Pilgrimage of Prayer, letters were sent to the 90 parish educational secretaries asking their co-operation. Three normal classes were held to prepare leaders, with a membership of 100; two led by Dr. Jefferys, one by the educational secretary, resulting in 76 parish classes and 13 classes in private houses, with a membership of 1282.

Total, 201 classes, with a membership of 2487, in this diocese.

Extension Work—It is the present policy of the Educational Department to send leaders upon application to parishes where classes are formed and no leader trained. Seventeen leaders conducted classes outside their own parishes; 23 parishes, having no educational secretaries, have been approached through their rectors. In 7 secretaries were secured; in 8 classes were led. Letters were sent to every rector in whose parish there was no study class work, suggesting several methods for its introduction. Outside the diocese two classes were held in Massachusetts, two in Maryland, one in Washington, three in New Jersey, with a membership of 297. Our assignments have been sent, upon request, to Georgia, Virginia and Louisiana.

Through the continuation of the Washington class, Secretary Lansing has been consulted concerning the new constitution of Mexico, and the secretary of the province requested to lay the matter before the presiding Bishop. Investigation bringing to light the fact that no chaplain had been landed with our 1800 marines in Haiti, the Department at Washington was addressed, and a courteous letter received corroborating the fact and expressing willingness to co-operate, if the church moved in the matter.

Educational Day—January 21 was observed as Educational Day. Classes and conferences were held through-

out the day, with an attendance of over 300.

Reports—In March report blanks were sent to 90 educational secretaries. The responses furnished material for this report and showed, as results of classes, the formation of Bible classes and church periodical clubs; addresses on our missions in Latin America made to auxiliaries, Sunday schools, mothers' meetings, Girls' Friendlies and the Episcopal Hospital. One parish where no class was held reports the text-book distributed during Lent and read by 60 persons. Especially has the study class been appreciated and entered into by the smaller parishes and missions and among hard-working people.

Closing Session—April 16 brought together leaders and members of normal and parish classes. Reports were heard from juniors and seniors, gifts presented and the Litany of the Church sung by the Rev. J. J. Walenta.

The R. L. M. Mission Study Class Alumnae held its two semi-annual meetings. Speakers, the Rev. Mr. Snavely, of Cuba, and Mrs. Charles Pancoast.

The Church Missionary Calendar—Eight thousand copies were published. The edition was exhausted by January 1. Net proceeds, \$650. Sent to the Board of Missions, through the Woman's Auxiliary, to apply on the apportionment.

Mass Meeting—The members of the mission study classes choose missionary companions for the course. The companionship consists in daily prayers and an exchange of letters. The letters received from the missionaries proved so interesting and illuminating that a meeting was the outcome of our desire to share these letters with the whole diocese. The meeting was well attended. Special thanks are due to Miss Coles, the Rev. Edwin S. Lane, Rev. J. M. Gilbert, Rev. George J. Walenta and Rev. F. D. Ward. A telegram of congratulation from the secretary of the province was deeply appreciated.

Gifts:—

From study classes: Chalice, patten, candlesticks, for Chapel of the Annunciation, Porto Rico.	
For missions in Latin America	\$1,550.40
From mass meeting (above expenses)	75.00
From Calendar, for general missions	650.00
From Mission Study Class Alumnae	502.00
Total	\$2,782.40

Intercessors—We have realized more and more the importance of the work of intercessors. The letter at the close of the class has brought a blessing to us, and in many cases has told of the blessing the work has brought to the intercessor. A number of priests of our own diocese have been our intercessors, also the Dean of the Cathedral at Portland, Maine, and members of the Order of the Holy Cross.

Educational Room—This has proved a centre of fellowship. Mrs. Avery, the business secretary, has been ready to answer questions and render service in every way in her power. Hun-

dreds of visitors have been received. Dozens of meetings have been held here, besides the regular classes.

The education secretary desires to record her appreciation of the work of the leaders of study classes, of the members of parish classes, who have responded so fully; of the intercessors, who have worked a great work among us; for, while we may not touch the vital details in this report, truly the Holy Ghost has been our guide. Love manifesting Himself in gifts that may never be recorded, that bear the marks of sacrifice and submission to the guidance of the Holy Ghost has been our aim.

ADELAIDE AMY PILSBRY,
Educational Secretary.

A MACEDONIAN CRY.

(Acts 16: 9.)

By JOHN L. ZACKER

Nearly fifteen years ago the little hamlet of Orla, which is in a Russian province, received the news that a Meshumed was to pass that way. Now a Meshumed, in the vernacular of the Jews, is usually synonymous with missionary; in other words, if a Hebrew becomes a Christian, his people call him an imposter and traitor—the most contemptuous word in their vocabulary! The Rabbi had been busy making this announcement in the synagogues and warning the Israelites to beware of the demon-practices of the "missionaire," as it is well known they had secret communication with Satan. Thus they could command the evil spirit at will, so as to proselytize the honest and unsuspecting members of our race. We, the young men of the town, began to gossip as usual after leaving the synagogue, and the most natural topic of conversation was the expected visitor. What is a missionary? asked some. Why, a missionary is an imposter, explained our most intelligent citizen, feeling certain that there was no one to contradict him. And, pray, what is an imposter? we again questioned. Why, an imposter is a missionary, said the wise one. And what does an imposter look like? was again hazarded by one who thought he might secure a little more information without exposing too much ignorance. Some of the young men argued that he was three-quarters Satan and one-quarter man; but to all appearances he was just an ordinary man. The majority, however, agreed that an imposter was an ordinary man with devilish eyes and horns in his head. This will give an idea of the kind of fairy tales we read in our village, although our Jewish boys had access to little more than Talmudic lore, which was responsible for much of this perverted imagination. On account of the foregoing incident, this is the mental picture I carried in my mind for many years; the Christian missionary was a man with the "evil eye" and horns somewhere under his hat.

After we arrived in England I passed the Ghetto in London on one occasion and was stopped by a young man, who handed me a leaflet, saying: "Read this; it is a very interesting tract and will do you good." As a matter of course I asked him to what

organization he belonged—was he representing the socialists, anarchists or nihilists? On being told that he was a missionary, fear possessed me and I began to tremble and took to my heels without further delay. When I found myself many blocks away I calmed down and took a slower gait, but did not forget to thank God that I had not looked at his eyes and thus come under his satanic spell. A few weeks later I was walking down Whitechapel road in the Jewish section. I was attracted by a sign which called attention to a meeting to be held that afternoon on the street corner, stating that the speaker would discuss the topic of the "Jewish Messiah." This interested me, and I decided to come back at the specified time, and when I did so I found a crowd of Jews listening very attentively to a Yiddish speech. Without noticing the speaker in particular, I listened for a few minutes, enjoying immensely the explanation he was giving of our people's condition and their need of a Messiah. The open-air pulpit was an elevated one, part of the corner building, and as I glanced up with renewed interest to see who our people's exponent was, found to my great astonishment and confusion that it was no other than my friend, the missionary, who had frightened me so ignominiously a few weeks previously. I risked giving him a look in the eyes with the same spirit of venture that one might feel in putting his hand in the fire, quite certain that it would be burnt. But his eyes were mild and kindly; it was obviously foolish to imagine anything sinister behind their benign expression. And where were his horns? His head was uncovered, exposing a luxuriant growth of dark hair!

It was this open-air meeting, held on that Saturday afternoon in the London Ghetto, that gave me my first true glimpse of Christianity. To the reader it might sound exaggerated, but to me it is a never-to-be-forgotten experience, and occurred just as it has been narrated. It might even be thought that this was an exceptional case, but be assured that there are many similar views held by foreign-born Jews in Christian Philadelphia today. The belief in the uncanny influence of the "evil eye" was held in our Lord's time, as He was accused of casting out demons by the evil spirits and attracting listeners and followers by virtue of the evil eye, and Hebrew literature is teeming with such incidents. In our visitations we are often told by those we invite to our Gospel services that if they go once they will have to go always, as they have been told that there is "something" that attracts the Jew against his will in the mission hall. We are even accused of casting such an unholy spell that the immediate members of the family of the Jew who attends our meetings are affected! A recent illustration was that of a merchant tailor who had been visited a number of times in his shop and became so friendly that he decided to attend the mission. He seemed greatly impressed and promised to come often and bring his wife. Weeks passed and many invitations were extended, but our tailor never appeared. At last he told us that his beloved child had taken ill the day after he had attended our

service, and for seven weeks had been at death's door, and although he did not blame us in so many words, his insinuation was quite plain. There are brave ones, however, who will take chances on being thus hypnotized, and when they discover that the New Testament is a Jewish book, teaching that the Jew should be loved rather than hated, and that Christianity is only a full-bloomed Judaism, thank God, the scales of unbelief fall from their eyes and they become regular attendants. This again feeds the fire of the superstitious ones, and they bring in the charge that this regular attendance is secured through no other medium than the "evil eye." How pathetic is this "mythical blindness" of Israel, and perhaps it will open the eyes of those Christians who claim that the Jew of today is not in need of the Gospel of Salvation, or if he is, let him be invited to a church.

Perhaps it will also supply a sufficient argument for a vigorous campaign in the open air this summer in the different Jewish districts of Philadelphia. Our own personal experience, and the testimony of many others, prove that thousands can be witnessed to in the open-air meetings against the hundreds in the winter in the hall services. The latter meetings are really fed by those who have listened under the canopy of heaven, and had their prejudices and false impressions forced from them, as it were; many of them have been facsimile to my own experience, and ending in complete capitulation to the charms of their Messiah Jesus.

In order to preach to a congregation of Chinese, we have to send our missionary to China; in order to preach to the Japanese we have to go to Japan; but the Lord has set a Jerusalem at the very doors of Philadelphia, and there is no need to go to Palestine to give them the Gospel. Beginning with June, and as long as the weather permits, there is golden opportunity in God's open-air, on street corners and in public squares in the Jewish Ghetto, to press our claim for Christ and His church. The "Hear O Israel Mission" of the Protestant Episcopal Church of Philadelphia has been established since last August for the evangelization of the Jews of this city. We needs must busy ourselves in witnessing to the 200,000 Hebrew souls thus providentially put within our reach. This is a big undertaking without co-operation, and your missionary makes this direct appeal to the churchmen and churchwomen, especially of the Brotherhood of St. Andrew and the various guilds of the Women's Auxiliaries, to respond to the call for volunteer workers in singing, etc.

Of course, the message is given in Yiddish, a language which is understood by the Jew, young and old alike, and it is a study in soul-psychology to watch how it is received by the individuals of the crowd. Last summer we had sometimes a thousand Jews who crowded around us on Sunday afternoons as we sang and prayed and preached the glorious Gospel. Some of our friends may argue that as the preaching is done in a language which they do not understand, they can be excused, but all can sing, and their presence is a testimony to the

Jew and an encouragement to the missionary. It is well known that there is a psychological influence created by a crowd, and especially does the Hebrew-Christian need to be surrounded by his friends of the faith as he preaches to his brethren according to the flesh, for a lone preacher is always stigmatized as fanatical, or even unbalanced. Can we not make this little sacrifice for the promotion of the Kingdom of our Lord and Saviour Jesus Christ among God's ancient people. For any further information regarding the time and place of these open-air meetings, kindly address the "Hear O Israel Mission," northwest corner of Third and Reed streets, Philadelphia, Pa., or telephone Dickinson 6099-W.

CHURCH PENSION FUND.

The writer will take pleasure in sharing with the publisher of the journal in which it appears the responsibility for the publication of this article. Appealed to in the hour of the publisher's need, the suggestions here, hurriedly put together, represent thoughts of spare moments in the heat of the campaign. They are written for what they may be worth in the hope that, upon finding lodgment in better hands, they will, if of any value, be developed.

Whether or not the by-products of the Pension Fund campaign have been thought of or written about before is a matter upon which the writer is without knowledge. If the campaign has been dismissed with the single thought that a big work has been well done, it is most unfortunate. Too much cannot be said of the remarkable achievement of Bishop Lawrence's committee, an achievement without parallel and destined to stand out for the years to come. Developments of equal value, not in themselves openly apparent, may, however, remain unheeded and, therefore, lost unless promptly considered and wisely conserved.

Four factors stand out in any review of the campaign now passed into history—namely, thorough preparation, complete organization, publicity, and men.

The beginning of the work was characterized by courageous, whole-hearted handling of big financial and social problems. Thorough investigations, followed by clean-cut, well-founded, and determinedly supported recommendations, put the new system on record. Obstacles of no mean proportions had to be overcome. The fact that such an undertaking had never been successfully concluded led to the suggestion that success was impossible; but there was no balking at hurdles by those undertaking the job. Definitive success comes only to those who put away doubting and

do not weaken under difficulties or opposition. Firm resolution bolstered by the knowledge that the reforms were sound and constructive led the Commission through troubled waters until its recommendations were adopted.

Organization for work next assumed the place of primary importance. The job required big handling and big methods. Analytically to develop and legislatively to adopt a wise organization amendment was one thing, but to make it effective was quite another. The alternatives presented were success, with accompanying recognition of ability to bring things to pass, or failure, with an admission that the strength of the Church was academically great, but practically weak. Under the new order of things the former result was imperative. Organization involved two collateral problems—money and men. The money was easily obtained; the men who must direct the campaign had to be convinced. Conviction could result, and did result only through proving to the men approached that the plan was wisely conceived, soundly worked out and fundamentally strong and vital to the future of the Church, if it was to do constructive work.

Next in order came the process of proving to the Church at large the things already established to the satisfaction of smaller groups. Success or failure here depended on wise application of efficient educational methods and propaganda. The prompt and thorough application of modern means turned out to be the deciding factor. Well directed and frank publicity and detailed education brought behind the movement the moral support of the whole Church in a few months. The unanimity of approval and support thus obtained uniquely distinguished this undertaking from perhaps any other in recent years.

Strong foundation, fine leadership, and complete education now depended on rank-and-file effort for victory. All that had gone before would tumble in like a house of cards if the necessary reserve on which the system was based was not raised. A campaign to raise the largest sum undertaken to be had in a given period demanded new blood as well as new methods. To go at it in a routine way was to court disaster, and it was right at this juncture that unusual leadership made itself best felt. Plain speaking and straight from the shoulder requests for active service got the men in the dioceses. There was present the appeal of a big work and the irresistible call for association

in an enterprise promising plenty of hard work, but carrying with it constructive reforms of magnitude. The hackneyed complaint that men would not support church undertakings was put to rout almost over night by ready response and result producing effort. To account for this by the mere statement that the undertaking had a human appeal apart from its religious one is to do injustice to the men who performed the work. The plain fact is that frankness of call and fairness of demand awakened instincts which had been allowed to lie dormant, if indeed they had not been well nigh suffocated by the absence of encouragement and the lack of wholesome invitation.

It is not to be understood that the things here referred to are new developments called into being by the campaign under discussion. Quite to the contrary they represent normal elements of men's work in the world. The distinction is that not before has intelligent use been made of methods the appealing and result producing qualities of which have now been established as being equally effected in the relationship of men to the Church. The lay mind probably cannot or does not distinguish between religion and justice, and perhaps it is just as well. At any rate, it has been shown that Churchmen, as such, are human, and are not willing to stand by and permit injustice to prevail and constructive religious effort to fail, if definitely and manfully called upon for service.

This, briefly, is the big lesson of the campaign. It may be either learned and applied for the Church's benefit and the layman's good, or disregarded to the injury of both.

\$8,000,000 IN PENSION FUND.

With a few straggling returns still coming in the total amount of the Pension Fund of the Accrued Liabilities Reserve is now slightly over \$8,000,000. Of this amount more than \$4,000,000 has been paid in cash. The following items of interest have been taken from the records to date, showing contributions to the Fund of the five high ranking dioceses:

New York	about		\$2,000,000
Pennsylvania	"		1,108,000
Massachusetts	"		750,000
Long Island	"		405,000
Connecticut	"		310,000

During the months of March, April and May there have been paid into the deferred stipend reserve under the assessment plan more than two-thirds of the first year's assessments.

A CATHEDRAL FOR THE DIOCESE OF PENNSYLVANIA

It was with great pleasure that we heard Bishop Rhinelander in his address to the Diocesan Convention refer to the proposed cathedral for this diocese. For surely there is no diocese in the country that ought to have one so much as Pennsylvania. When we bear in mind that it was in Philadelphia that the first General Convention of the American Church was held, that here the Prayer Book was adopted, that here the Constitution of the Church, by which thirteen independent diocesan organizations became the Protestant Episcopal Church of the United States, was adopted, that the first bishop of the English succession was bishop here, that the Domestic and Foreign Missionary Society was founded here, that the first missionary bishops for both the domestic and foreign fields were consecrated here, that the Sunday-school work of the Church, and the Lenten Offering for Missions were both started here, we realize that Philadelphia, the old capital of the country, the birthplace of the American Church, has played the most conspicuous part in her history and development. Yet strange to relate the Diocese of Pennsylvania is the last of the great cities on the Atlantic seaboard to form a cathedral foundation; Boston, New York, Baltimore, and Washington having done so.

There are some loyal churchmen who object to cathedrals as being expensive luxuries; but surely this is largely because they do not apprehend their real purpose and value. For their purpose is not to provide "a bishop's church" as many imagine; but to provide a center for diocesan activities, a House of Prayer for all people, and an outward and visible sign of the dominating importance of religion in the life of the city and nation. Supposing that a noble cathedral properly equipped for work in a great metropolitan diocese, such as ours, would cost five million dollars; that is not half the cost of a modern dreadnought, whose purpose is destruction and whose service is limited to about ten years; whereas the purpose of a cathedral is the extension of the kingdom of God among men, and it will last for centuries. Moreover, many people, perhaps most, judge of how much we value anything by the amount of money we spend on it. This being so, America contrasts sadly with Europe in this respect. For there in all the large cities the finest, or one of the finest buildings, is the cathedral devoted to the worship of Almighty God; whereas here the most commanding buildings are those devoted to commerce. It is true that the Roman Church has a stately cathedral in Philadelphia; but is not that an added reason why we should also have one worthy of our history and worship?

For ours is an Episcopal Church; the

unit therefore is not the parish, but the diocese; and a cathedral forms an admirable, not to say necessary, opportunity for the expression of diocesan life and service, and is a great help to our overburdened bishops. For the real cathedral system provides a corporation composed of strong, broad-minded men—clergymen and laymen—ready to co-operate under the leadership of their bishop. This chapter, or "bishop's cabinet" as Bishop Potter called it, would be of considerable value to both bishop and diocese.

One of the most valuable uses of a cathedral was well expressed by Dr. Huntingdon when he said, "In all our cities there is a steadily increasing population of unattached Christians. They live, for the most part, concealed in 'flats,' and are exceedingly inaccessible to the Shepherds of Souls. I believe that the cathedrals, which are springing up all over the country, have a special ministry to these lost sheep, and will draw them from their hiding places more effectively than any other magnet that has been tried."

It has also been stated that no factor in England has helped to bind together Briton and Celt, Saxon and Norman, and to mould them into one homogeneous nation as have the cathedrals in that land. That being so surely there is a wonderful opportunity for such a system here; for certainly a cathedral, where all meet on a common ground, could do more in this respect than parish churches.

It is hoped that our diocese may be able to secure a very desirable site on the Parkway on which to erect her cathedral. There could be no better location than on that splendid avenue, which will be one of the finest in America. It is close to the heart of the city, near the center of population, and the numbers that attended the services conducted by "Billy Sunday" two blocks away show that the means of transportation are first-class.

As an illustration that one of the prominent purposes of a cathedral are the proclamation of the Gospel of Jesus Christ, and the providing a church for all people, open air services are to be held on the proposed site each Sunday afternoon during the summer, with addresses by bishops and other able preachers.

We cannot, as a true branch of the One, Holy, Catholic Church, cut ourselves off from the traditions of all the Christian ages. In all times and countries the bishop has had his official seat, his cathedra, and the diocese has had its center of unity and authority. And we believe that it is now true of Philadelphia as Bishop Potter said some years ago concerning New York, "The Church in the Diocese needs a cathedral church, and ought before long to have one." For we are confident that a Cathedral centrally located and wisely administered would be for the glory of God, the extension of His Kingdom, the upbuilding of His Church,

the Salvation of men, and a source of spiritual strength to the whole Diocese of Pennsylvania.

MISSIONARY MEETING

The missionary meeting on the first night of the diocesan convention was marked by four interesting and inspiring addresses. Rev. Jules I. Prevost, of Glen Loch, Chester county, spoke on "Rural Conditions." Not till quite recently have students recognized the fact that there is a distinctly rural sociology with distinctive and perplexing problems. Though Chester is the second richest county in the country, conditions are far from satisfactory. The drift is continually toward landed proprietorship, in which the farms are rented to tenants. Hence, a shifting population, which has little interest in farm improvements, better schools and civic conditions. City people and city churches have much to answer for in looking down upon and ridiculing the tiller of the soil. The farmer, by reason of his isolation, is apt to be shortsightedly independent, and finds it difficult to make headway in asserting his rights in the Legislature. He is too often exploited by others. As a result, he becomes suspicious even of efforts made in his behalf. An instance of this is seen in the coldness with which the granges receive our present plans for furnishing them with labor. The church has been remiss in rural ministrations. Rural work must of necessity be largely missionary. There are not enough people near the churches to furnish proper support. It is a mistake to think of the country parishes as undesirable, and their ministers unsuccessful; there are many of them doing noble work for God. It would be a help if city rectors would occasionally take country duty to enable the country rectors to take vacations, and especially attend the summer conferences at the State College.

Rev. Douchette R. Clark, of St. Cyprian's, Elmwood, spoke on "Colored Missions." The first distinctly colored missionary work was done in the country in the middle of the eighteenth century, under the auspices of the Society for the Propagation of the Gospel. Rev. Absalom Jones, a negro, shortly after the Revolution, founded in this city the first African Church, St. Thomas'. The Church of the Crucifixion was started in 1846. After that until a comparatively recent date colored work in this community remained stationary. We have now twelve colored priests in this diocese. During the past two years the colored people have been coming in great numbers to Philadelphia, the colored population being now approximately 200,000. The newcomers are for the most part ignorant of city conditions, and the means of housing them are totally inadequate and too often unsanitary. Much is being done by our own colored communicants to help these brethren, but additional support is greatly needed.

Rev. E. S. Lane, the new rector of St. John's, Northern Liberties, spoke of the city parish once prosperous, which by reason of changed conditions becomes unable to take care of itself. The intrusion of business and

factories into the neighborhood is followed by the removal of the wealthier members of the congregation. The church must move, be abandoned, or maintained as a missionary work. In some cases removal is advisable, but no section of the city should be left without religious ministrations. Often the neighborhood fills up with foreigners, to whom important religious service can be rendered by the loan of church or parish house for purposes of worship. Much also can be done in uplifting the district by setting up healthy means of recreation to counteract the evil influences of the saloon.

Mr. Zacker, a Russian, studying for Holy Orders and now in charge of our Jewish Mission, made an impassioned plea for work among the Jews. The national feeling never dies out among the Israelites and the dream is still cherished of a Jewish Palestinian state. The prospects of Zionism are bright at this moment, and many Jews once opposed to the movement have been converted to it. If the Jews are ever to have a country of their own, Christianity must have its place in it. It is a mistake to think that Jews will be satisfied with coming to our churches and mingling with the Gentiles. Our church architecture and appointments to Gentile Christians so uplifting and symbolic, speak to the Jew too often of oppression and persecution. Much would be accomplished if they had churches and congregations of their own.

The Reverend Philip Deloria, for twenty-seven years a missionary among his own race, the Sioux Indians, in South Dakota, testifies that the boxes which come from juniors and Sunday schools in different parts of the country are a vast help in the children's work. They are all sent to him at St. Elizabeth's, and from that point they are distributed to the other missions, so that each girl and boy up to eighteen years of age receives a present, and every one at the Christmas tree receives an apple and some candy and nuts. These last the missions are able to afford, but the gifts are rare to these children, as they could not be bought at the Indian traders' stores, even if the people could afford them. They are prized very much, because they are such novelties and belong so distinctly to the Christmas-tree season. The happiness which the Christmas boxes bring cannot be told in words.

Bishop Lloyd, the president of the Board of Missions, on a recent trip to Porto Rico was struck by the small amount of land under cultivation for other than commercial purposes. The laborers on most of the sugar, coffee or tobacco plantations are not allowed any land to plant, nor even to have a chicken or a pig for fear of damage to the crops. Where they have access to the land there is great need of instruction. The peon of Porto Rico does not plant a garden because he does not understand its value. He knows nothing of the methods of gardening, nor as to what will grow, except sweet potatoes and bananas.

In industrial school where boys might be taught the cultivation of small crops would be of great benefit.

PILGRIMAGE TO OLD CHRIST CHURCH

With banners waving and martial music, 700 members of the Patriotic Order Sons of America celebrated the 136th anniversary of George Washington's inauguration as President of the United States, Sunday afternoon, May 6, by making their annual pilgrimage to Old Christ Church, Second street above Market. On their march to the historic edifice the commanderies paused at Independence Hall to hang a wreath upon the statue of Washington, which stands in front of the building.

A few minutes later, while bands played the "Star-Spangled Banner" and "America," the marchers swung past the Betsy Ross House, in Arch street, which was decorated for the occasion. Inspired by the martial music and the old American flag, with its thirteen stars, hanging from the tiny dormer window, every patriot reverently uncovered as he passed.

The bands played "Onward, Christian Soldiers," as the commanderies entered Christ Church, while the chimes pealed in the steeple. Officials of the P. O. S. of A., including the national president, Calvin H. Strayer, of York, Pa., occupied the Washington pew, in which the Father of His Country worshipped while he lived in this city.

The Rev. Dr. Louis C. Washburn, the fector, conducted the services and preached on "They Bear not the Sword in Vain, for They are the Ministers of God." He applied the text to the American people in their war against German autocracy. President Wilson was eulogized by Dr. Washburn as "the leader who is providentially raised up to meet this crisis, the God-fearing son of a Christian minister." He said: "We do well to link his name with those of Washington and Lincoln."

Doctor Washburn said the war was a "holy war" to Americans, and it was a matter of gratification to behold many "who have been spending their time in frivolity now dedicating themselves to self-sacrificing service." However, he said, Americans "must mobilize the forces of religion."

"We must not merely overcome evil habits of wastefulness," he continued. "We must do more than encourage the fight for prohibition. We must keep debasing influences away from our army camps. We must clean up our tenderloin. We must get back of the movement to have only decent plays in our theatres."

Led by a platoon of mounted police the parade left Broad and Spring Garden streets at 2.30 o'clock, Commander-in-Chief Horace V. MacFayden, National President Strayer and the State officers marched at the head of the uniformed commanderies. The procession moved down Broad street to Market and turned south on Sixth to Chestnut, where a halt was made at Independence Hall. Mr. Strayer placed the wreath on the Washington monument and delivered an address, in which he lauded the virtues of the first President.

CLERGY RESERVE CORPS, DIOCESE OF PENNSYLVANIA

We issued on April 21 a circular letter to all inquiring concerning the conditions for obtaining chaplaincies in army and navy.

On this score we may give the following facts: Two of the local regiments, N. G., have as chaplains clergymen formerly members of this diocese, the Rev. R. F. McFetridge (2d Penna. Artillery) and the Rev. C. W. B. Hill (3d Penna. Infantry). The Rev. Dr. Jefferys has been appointed chaplain of the Base Hospital equipped by the Pennsylvania Hospital, and is now presumably en route to the French front. The Rev. John M. Gorton has been appointed chaplain of the Base Hospital of the Episcopal Hospital, which is now ready for duty. The Rev. R. I. Murray, of Hatboro, has left for the front in company with Bishop Israel, of Erie, to enter the English Chaplaincy Service. The chaplain of the Navy Yard is the Rev. Curtis H. Dickens, a clergyman of the church, and there are also two church chaplains on board the ships there, the Rev. R. Gould, U. S. S. Iowa, and the Rev. W. P. Williams, U. S. S. Kansas. The Revs. Dr. Mockridge and E. S. Lane have been appointed volunteer chaplains at the Officers' Training Camp, Fort Niagara.

Mr. Richard Gurley, candidate for Holy Orders, and of the Divinity School, is also enrolled in the Pennsylvania Hospital Unit, and a number of the Divinity School students have volunteered for army enlistment or for Red Cross or Y. M. C. A. work in the army and navy.

We commend these men in their duties and dangers to your prayers and assistance.

We call your attention to two specific works which your committee feels bound to assume as your representatives.

First. The Work for the Sailors and Marines in the Navy Yard.

These men number some 10,000. We have made plans to provide Chaplain Dickens with a staff of at least four young men, who will render him assistance of the character carried on by the Y. M. C. A. Hitherto no adequate provision has been made for this work. The parishes of St. Peter's and St. James' have contributed \$1000 for equipping this undertaking. Of this sum \$500 has been applied to the purchase of a tent in which to hold religious services, and which can be used by anyone authorized to hold such services; and further, it can be used for the recreation and entertainment of the men. The balance of this sum will be required for flooring, benches, stereopticon and moving picture lanterns and slides.

We have secured the following men to man this work: Messrs. Allen Evans, Jr., and R. E. Hartwell, of the Philadelphia Divinity School; Mr. Frederick Halsey, of the General Theological Seminary, and Mr. Albert H. Lucas, of the Berkeley Divinity School.

Second. The Work at the Officers' Training Camp at Fort Niagara.

Thanks to the prompt initiative of Bishop Rhinelander and the Revs. Dr. Mockridge and E. S. Lane, the two

latter gentlemen went to Fort Niagara last week in company with the men who had been summoned thither for training, almost all of whom come from Philadelphia and the southern half of the State. They offered themselves as volunteer chaplains and were warmly welcomed and their services at once accepted. Their work demands the strongest backing, as it is to serve a splendid lot of picked men.

One salary will have to be met, that of Mr. Lane, so as to relieve his church at home. There is immediate need of an equipment for holding services, for lanterns, newspapers, books, stationery, etc. Here we shall have the assistance of the local parish and the chaplains expect to work in close co-operation with the Y. M. C. A. But the church must still be responsible for a considerable part of the work.

Chaplaincy Equipment.

Your committee should also be in a position to provide outfits for regimental chaplains. One specific request of this kind has come to us from the Rev. R. F. McFetridge, of the Second Regiment, Pennsylvania Artillery. The Bishop of Massachusetts, who has initiated this kind of undertaking in his State, indicates that such an outfit should cost about \$1400, including motor truck (\$700). Our contribution to this cause will depend upon your generosity. We note that four Boston parishes have thus equipped six regiments.

Books and Magazines.

We shall provide subscriptions, so far as possible, for the current newspapers and magazines at the Navy Yard and Fort Niagara. But this feature can be most serviceably amplified by the donation of magazines and books. The former will be especially useful in the receiving ships at the Navy Yard and both at Fort Niagara. They may be sent to Chaplain Dickens at the Navy Yard or to the Rev. Dr. Mockridge, Headquarters, Fort Niagara, N. Y. Or the reading matter can be sent to this committee at the church house or forwarded through the Church Periodical Club. All literature should be masculine. Also the loan of slides, films and phonographs to the Navy Yard would be most acceptable.

Financial Support.

The committee will feel authorized to make further solicitation of particular parishes and individuals. But we trust that a general response to our needs as here presented will relieve us of throwing the burden upon a few. We ask you to present this cause in such a way as you think best to your people. We recommend as examples the contribution of \$50 from the Sunday School of Gloria Dei (most of which has been used for providing an organ for the Rev. H. S. Paynter in his volunteer capacity as chaplain at the Frankford Arsenal) and of \$25 from Trinity Mission, Gulph Mills.

Our expected budget for the four summer months with the present demands are as follows:

Navy Yard (including four salaries)\$1,500-\$2,000

Fort Niagara (including one clerical salary), estimated by Dr. Mockridge) ..	2,000
One Chaplain's equipment	1,400
	\$4,900-\$5,400

It is our intention ultimately to submit our financial statement as a part of the Diocesan Mission's report.

The Spiritual Obligation of the Diocese.

Finally, the Bishop has put into our hands the supreme duty of keeping before the churches of the diocese, with their clergy and laity, their responsibility of prayer and intercession for the nation at large in its crisis, for our men, our own brothers and sons, who are in the dangers of camp life and of war, for those at home in their dread apprehensions of the future. Spiritual preparedness now will help us bear the shock of war when it comes. If we cannot realize the horror in advance, we dare not close our eyes to its coming.

Accordingly, we publish with warmest recommendation the Bishop's advice that our churches be thrown open through the day for private prayer, with provision, if possible, for brief services of intercession at noon. Where chimes are in place, they might be rung with appropriate patriotic and religious melodies at the same hour. Also that the names of the enlisted men in each parish be announced to the congregation and be kept before them for prayerful remembrance. Further, the parochial clergy should keep track of their men who enlist in Government service, providing them with letters to the chaplains and informing the latter of them. This solicitude will be especially valuable in the case of the men at Fort Niagara.

We also suggest that the parishes, particularly of the central and southern parts of the city, make every effort to attract the Navy Yard men to services and entertainment. Arrangements for special services can be made through Chaplain Dickins.

We recommend to the women of the church the work of the Red Cross, and particularly that of the Episcopal Hospital Unit.

A poster announcing the open church and noon-day services is in preparation and can soon be had at the church house.

We suggest that Sunday, May 27, the nearest Sunday to Memorial Day, be taken as a day for special contributions to this cause.

FRANCIS B. BARNETT,

THOMAS S. CLINE,

CARL E. GRAMMER,

JOHN B. HARDING,

EDWARD M. JEFFERYS,

Chaplain, on duty at the front.

JOHN MOCKRIDGE,

Volunteer Chaplain, Fort Niagara.

LOUIS C. WASHBURN,

JAMES A. MONTGOMERY,

Chairman, 6806 Greene St.,

Germantown.

C. J. WALENTA,

Secretary and Treasurer,

2650 N. Ninth St., Philadelphia.

Committee.

I give my hearty approval to the above.

PHILIP M. RHINELANDER,

Bishop of Pennsylvania.

FROM THE REPORT OF THE DIOCESAN BOARD OF RELIGIOUS EDUCATION.

The Diocesan Board of Religious Education feels that this year's report is of particular significance. It begs the sympathetic consideration of the Convention for its recommendations as arising from demonstrated necessities of the work.

I. The Attempted Increase of Scope of Work.

According to the ideals of religious education in its most inclusive sense, our Diocesan Board has hitherto, perhaps, underemphasized certain phases of possible work. Surely there should be energetic promotion of Sunday school and allied activities, and also of activities related to public and secondary schools, and to higher education. These are fields commensurate in importance. But the Board has been confronted with the practical difficulty that our present canonical provisions determine that all but three members are primarily interested in the Sunday school, as being members of the executive board in the Sunday School Association. (For the said executive board is by canon the Diocesan Board of Religious Education, with three appointed members appointed by the Bishop.) The public and secondary school challenge and the higher educational opportunity must of necessity be comparatively underemphasized in a board twenty-one to three officials of the Sunday School Association, and charged by their first election with Sunday school affairs. There has, too, been unending confusion as to what matters belonged to these men as which Board; the keeping of accounts almost entirely on identical interests, but now under this Board and now under that (but the same personnel) has been a feat of legerdemain; many times important matters have been delayed in decision because the alternating meeting of the same persons as another Board (handling identical interests) has had to be waited for.

As a working basis it was therefore proposed and mutually agreed that the Executive Board of the Sunday School Association be created the Standing Committee on Sunday Schools of the Diocesan Board of Religious Education. This brought a measure of relief, for there was now organic relationship. Associate members were appointed on the standing committee on public and secondary schools to enable such a committee to initiate its work, unhampered by division of special interest; the standing committee on higher education did unusually effective work in a survey of religious conditions in colleges and institutions of higher learning within the diocese.

But even this was a makeshift arrangement, and the proposed canon on religious education here printed is designed to solve the complex problem by the elimination of the executive board of the Sunday School Association and allowing said association to nominate directly to the Diocesan Board of Religious Education a due quota of its membership. (This carries with it a single treasurership for all religious educational interests in the diocese.)

CANON XXIII.

Religious Education.

Section 1. Diocesan Board of Religious Education.

(a) There shall be a Diocesan Board of Religious Education, subject to the Convention, the duty of which shall be to promote the various phases of religious education in the Sunday schools, homes and educational institutions in this Diocese.

(b) The members of the Board shall be the Bishop of the Diocese, the Bishop Coadjutor and the Bishops Suffragan, if there be such, ex-officio; and twenty-seven other persons to be chosen as follows:

(i) Seven members to be elected annually by the Sunday School Association of the Diocese, and two others to be appointed by the Bishop; said nine members to serve as the Department of Secondary Schools of the Diocesan Board of Religious Education.

(ii) Seven members to be elected annually by the Diocesan Convention, and two others to be appointed by the Bishop; said nine members to serve as the Department on Public and Secondary Schools of the Diocesan Board of Religious Education.

(iii) Seven members to be elected annually by the Diocesan Convention, and two others to be appointed by the Bishop; said nine members to serve as the Department on Higher Education of the Diocesan Board of Religious Education.

(c) Each department of the Diocesan Board of Religious Education shall be empowered to add not more than nine Associate Members, who shall have a voice, but no vote. The Department on Sunday Schools shall include as associate members the presidents of the district branches of the Sunday School Association, if there be such, ex-officio, unless said presidents are already members of the Diocesan Board of Religious Education, as provided in Section 1.

(d) The Board shall hold at least four meetings each year, at such times as the by-laws may prescribe. It shall elect its own officers and shall have power to adopt such measures as shall be necessary for promoting the objects for which it is created, and for co-operating with the General Board of Religious Education and the Provincial Board of Religious Education, and shall elect annually such delegates as the Diocese may be entitled to send to the Provincial Board of Religious Education, under the provisions of the General Canons of the Church creating the General Board of Religious Education.

(e) The Board shall report annually to the Diocesan Convention and present an estimate of the amount needed for the work of religious education in the diocese during the ensuing year; and to meet the apportionments to the Provisional and General Boards of Religious Education; said amount to be included in a Diocesan Budget. The report, or an abstract thereof, shall be printed in the "Journal."

Sec. 2. The Sunday School Association.

(a) There shall be a Sunday School Association, composed of the clergy and all Sunday school officers and teachers of the Protestant Epis-

copal Church in the Diocese of Pennsylvania, to co-operate with the Sunday School Department of the Diocesan Board of Religious Education.

(b) It shall be the duty of the Sunday School Association to report annually to the Diocesan Board of Religious Education prior to the meeting of the Board immediately preceding the Diocesan Convention.

(c) It shall also be the duty of said association to elect annually seven persons, who shall serve as members of the Department of Sunday Schools of the Diocesan Board of Religious Education.

II. The Apportionment for Religious Education.

The budget for religious education in and through the diocese for the ensuing year is as follows:

To meet the apportionment to the General Board	\$3,948.00
To meet the apportionment to the Provincial Board ...	790.00
For religious educational work within the diocese..	262.00
Total	\$5,000.00

At the last convention \$2000 out of a total budget of \$4698 was placed as an apportionment on the parishes of the diocese. Of this \$2000, \$1605.12 has been thus far received. But the Diocesan Board is practically without other sources of income. If therefore asks that the total budget be assumed as an apportionment total the ensuing year and apportioned. (This will mean an addition of once and a half the present apportionments). The obligations of the diocese to the educational system of the whole church, which by its General Convention authorized the General and Provincial Boards of Religious Education, and gave to said Boards powers exactly analogous and commensurate with the Board of Missions in its apportionment system—all this involves the co-operation of the Diocesan Board and of the diocese without more question than is due the Board of Missions, so loyally supported by each and all. The Diocesan Board desires the fact of our relationship to the official system of the church to be kept clearly in mind as the basis for its request for an apportionment that will enable the diocese to meet its proportionate privileges in full. It should be noted that this leaves a most inadequate amount for work in the diocese, which provides an unusual opportunity for voluntary gifts.

CLASS PRAYER.

O Holy Ghost, Lord and Giver of Life, we humbly place ourselves under Thy blessed guidance and protection. According to the gracious promise of our Lord, Jesus Christ guide us into all truth, teach us, bring to our remembrance and understanding His words and will Who came that we might have life. Grant us grace to submit to Thy guidance, for Thou only, O most blessed Spirit, canst bring us to live in Christ through the fellowship of the Cross, and to Thee with the Father and the Son be glory and worship for ever and ever. Amen.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The next meeting of the Convocation of Norristown will be on Tuesday, June 5, at Valley Forge, with Dean Burk as the preacher.

Bishop Rhinelander's private chaplain, the Rev. John A. Richardson, has resigned and returned to his home in Canada that he may volunteer to go immediately to the front.

The Rev. Edward M. Jefferys, D. D., has been granted a leave of absence by the Vestry of old St. Peter's Church, Philadelphia, to serve as chaplain to the base hospital being sent to the front by the Pennsylvania Hospital, of Philadelphia. A number of churchmen will accompany this unit as doctors, nurses and volunteer workers in various capacities.

In the presence of a great concourse of people Bishop Rhinelander laid the cornerstone of the new St. George's Church, Richmond, the Rev. A. J. Arkin, minister, on the afternoon of Saturday, April 28. Dean Caley, of the North Philadelphia Convocation, the Rev. Mr. Cassner and other clergy assisted in the interesting exercises of the occasion.

The prize banner offered by the Parish Administration Club through the Sunday School Association of the diocese to the Sunday school making the largest per capita contribution to the Sunday School Lenten Missionary Offering has been awarded to the Sunday school of Gloria Dei Church, Philadelphia, whose total offering was \$2140.35, and per capita \$8.70.

The church in this diocese has lost a faithful son and the cause of ecclesiastical art a most devoted worker in the death recently of Mr. Samuel Huckel, Jr., a member of the well-known architects firm of Watson & Huckel. The deceased had made the designing and building of churches his specialty and had attained high rank in his profession. He was a devoted member of St. Mark's, Frankford, whose beautiful edifice may almost be regarded as his monument. Another noteworthy church of his designing is the stately Christ Church, Norfolk, Va.

In the past month death has claimed another eminent citizen and devoted churchman of this diocese in the person of Joseph S. Goodbread, Esq., very prominent as trial lawyer and whose name is connected with a number of noted cases in which he was most successful. For many years he was the energetic and faithful treasurer of the North Philadelphia Convocation, to whose activities he gave

constant and assiduous attention. He was a life member of Zion Church, Eighth street and Columbia avenue, from which the funeral services were conducted by his rector, the Rev. Dr. A. O. Tarant. The deceased, who was a member of many organizations and was highly connected, was in the 63d year of his age.

The annual service in the interest of the Actors Church Alliance, the Philadelphia branch, in Holy Trinity Church on the afternoon of the Fourth Sunday after Easter, attracted an unusually large congregation. Mr. Frederick Warde, the eminent tragedian, read the Lessons. The rector, Dr. Tomkins, president of the local branch, commended the activities of the society to the attention and sympathy of church people generally. An eloquent and incisive sermon was preached by the general secretary of the society, the Rev. Walter E. Bentley, of New York city.

By the appointment of the Bishop and under the auspices of our diocesan committee of the Clergy Reserve Corps, the Rev. Dr. Mockridge and Rev. Edwin S. Lane have volunteered as chaplains at the Military Training Camp at Fort Niagara, N. Y., where so many of the young men of this diocese are in training in preparation for commissions as officers in the U. S. army. Their services have been accepted by the commandant of the camp. They will appreciate receiving the names of all in the camp who are in any way identified with the Episcopal Church.

By resolution of the Clerical Brotherhood, the luncheon and round-table conference for May took the form of a testimonial to the Rev. A. J. P. McClure from his brethren of the clergy of the diocese in recognition of his many years of effort in the cause of ministerial relief. With the passing out of existence of the General Clergy Relief Society, of which for seventeen years he has been the financial secretary and treasurer, and his removal to New York to become one of the secretaries of the Church Pension Fund, it seemed the proper occasion to express to Mr. McClure the appreciation of his brethren for the work he had done in their behalf. It was a large and enthusiastic gathering which was present on the chosen occasion, Monday, May 14, presided over by Bishop Rhinelander. Fitting and appreciative introductions of our guest of honor were made by the Bishop and Bishop Garland, and the response of Mr. Mc-

Clure was worthy of the occasion. The address is to be printed and distributed as a souvenir of a most delightful clerical gathering. The Rev. A. R. Taylor, of York, Pa., was present on the invitation of the committee of arrangements and added to the pleasure of the occasion by his witty speech.

A missionary in the "Sand Hills" region of Nebraska had a quaint experience lately. He had great difficulty in reaching the place where he was to hold an evening service, but finally arrived at 9.30 and found some of the congregation still waiting, though there were no lights. "But," he says, "we had a service in the moonlight out on the prairie. We sang the parts of many hymns we could remember; then, after prayers and a sermon, we went home all feeling that God had indeed blessed us in our little outdoor moonlight service."

Bishop Winchester, of Alabama, recently took an interesting walking trip through the mountains with one of his clergy. As a result he decided on opening a school for mountain boys. A combined building for chapel and school purposes could be erected for about \$2000. One scholarship has already been promised. A school for mountain girls—the Helen Dunlap Memorial School—has been in existence for some years, doing good among the people of the Ozarks that cannot be estimated. Forty girls are given an excellent general education and are thoroughly trained in house-keeping, cooking and sewing. No servants are kept at the school, as the girls do all of the household work under the direction of the teachers. The Bishop on his trip visited several homes where the houses were beautifully kept by young women who received their training at the Helen Dunlap School.

Over one hundred and fifty Boy Scouts, representing more than twenty troops from Delaware and Montgomery counties, with a congregation which filled the church to the doors participated Sunday afternoon, June 10th in the Second Annual Boy Scout Service in St. Thomas' Church, White-marsh, as the guests of the local troop. The beautiful settings of this old historic church on the hill added interest to an occasion of increasing attractiveness. Prior to the service a most interesting and instructive talk of historic interest was given in the church yard to the assembled Scouts and many friends by Dr. Charles Hart, a member of the executive committee of the Philadelphia Scouts. Headed by the choir and seven of the clergy the Scouts entered the church and took their places. Preceding Evening Prayer a beautiful troop flag recently presented to the local troop was appropriately blessed by the rector, the Rev. Nathaniel B. Groton, and handed back to the troop. The participating clergy were, besides the rector, the Rev. Messrs. Earl Huckel, Jr., W. H. Boswell, John M. Groton, Benjamin M. Bird and Benjamin S. Sanderson. An eloquent and appropriate sermon full of local interest was preached by the Dean of the Norristown Convocation, the Rev. W. Herbert Burk, rector of the Memorial Chapel at Valley Forge. After the service the visiting Scouts were hospitably entertained by the local troop in the Parish House.

The final payment (subject to a mortgage) for the new site of the Philadelphia Divinity School, at Forty-second and Spruce streets, was made on April 16 and title to the property is secured. An active campaign is now being prosecuted by an energetic committee of the joint boards of the school to secure the needed funds for the erection of the first unit of the proposed group of buildings. About \$300,000 will be needed for this purpose.

The fiftieth anniversary of the surplined choir of St. Mark's Church, Philadelphia, was observed with suitable festivities, on Sunday and Monday, April 22 and 23. This choir is the oldest of the kind in the city. Mr. James Pearce, who trained and conducted it on its first appearance, Easter Day, April 21, 1867, was present, and with eleven of the original members occupied seats of honor at the Sunday morning service. The anthem, "Worthy is the Lamb," from Handel's "Messiah," was sung, that being the anthem at the service fifty years ago. The rector preached an historical sermon, bringing many interesting facts to remembrance. About six hundred persons have been choristers at St. Mark's. Quite a large number of men who have attained to prominence in the musical world received their first instruction in this choir under Mr. Pearce and the choir-masters who succeeded him. Among these choir-masters may be mentioned Kendrick and Minton Pyne, Dr. Cutler, F. W. Mills and F. Avery Jones. The Men's Choral Society, of which Mr. Andrew Wheeler was organist, sprang from St. Mark's choir and brought out a number of important masses and other musical compositions. It subsequently merged into the Fortnightly Club, a prominent choral society of Philadelphia and vicinity. At the evening service on Sunday, "Teach Me Thy Way, O Lord," was the anthem, this being a part of the cantata submitted by Mr. Pearce on the occasion of his receiving his degree of bachelor of music from Oxford University. On Monday evening a reception and reunion of the old and present members of the choir, with a few invited guests, was held in St. Mark's parish house. About one hundred and fifty were present. Regrets and best wishes were mailed or telegraphed from former members as far off as Indiana and Colorado. It was agreed to effect an organization, to keep the alumni in touch with one another and to arrange for annual reunions.

A service of unusual beauty and impressiveness was held in St. Timothy's Church, Roxborough, on the morning of the Fourth Sunday after Easter, when Bishop Rhinelander ordained to the Diaconate Mr. Perry Gwynne More Ashton, a member of this year's graduating class of the G. T. S., who in the fall is to become curate at St. Timothy's. The Rev. Dr. Van Etten, of New York city, in whose parish Mr. Ashton has been a devoted worker during his seminary course, was the preacher.

On the afternoon of April 18, in the presence of a group of friends and fellow-workers, there was unveiled at the Migionette Violet Wheelen House

a brass tablet to the memory of Mrs. Whelen. Dr. F. W. Tomkins, D. D., gave an interesting address, in which he sketched the devoted and unselfish labors of Mrs. Whelen in behalf of prisoners, which led to the establishment of this home, which has become a veritable "Door of Blessing," as it is so often called. Rev. W. J. Cox assisted in the service.

On the tablet, which was set between the windows of the drawing room, is an angel, with above the inscription, "The Angel of His Presence Saved Them." Later the guests were shown through the house, which has been bought and furnished entirely by donations from friends. It accommodates eight women who, having been discharged from prison, are cared for until work is secured for them.

Among those present were Mrs. William C. Bullitt, president of the Door of Blessing, as the home is called; Mrs. William Rudolph Smith, Mrs. William M. Lysett and Mrs. Walter Langdon Eustis, all relatives of Mrs. Whelen; Mrs. George W. Hansell, treasurer; Mrs. Thomas M. Berry, honorary president; Miss A. M. C. Dupree, Mrs. T. Hudson Rich, Mrs. Normal R. McLure, Mrs. George McCall, Mrs. E. R. Stone, Mrs. Birchall Hammer, Mrs. North Emory Bartlett, Dr. Martha G. K. Schetky, Miss Gertrude T. Brown, Miss Katherine E. Brown and Miss F. C. Knowles. Mrs. Whelen, who was the wife of the late Charles S. Whelen, banker, of this city, was widely known in society and musical circles, as well as for her charitable work.

In answer to a questionnaire recently sent out by a diocesan committee Holy Apostles Church has thrown open to the use of the Government its entire equipment, consisting of four parish houses and Cooper Battalion Hall. Hearty co-operation with the Red Cross Society has been promised, and plans are now in preparation for a large patriotic mass meeting on Monday night next in the interests of Red Cross work. At this meeting representatives of the Red Cross Society and of the State Committee of Public Safety will be present to make addresses.

On the little grass plot between the church and the administration buildings a flag pole has been erected, from which, on Sunday morning, at 10.30, the Stars and Stripes will be thrown to the breeze. The choirs are arranging to take part in appropriate exercises designed for the occasion. The raising of this flag has been preceded by the reception of two similar flags, one of which is placed in the church and one in the Sunday school building.

The Presentation Service of the Sunday School Missionary Offering.

That the committee of the Sunday School Association made no mistake in their radical change of the day for this service from the hitherto customary Saturday to Sunday afternoon was overwhelmingly demonstrated at its first trial of the experiment on the afternoon of Sunday, April 29. Holy Trinity Church was crowded to the doors, and many who desired to enter could not do so. The service itself

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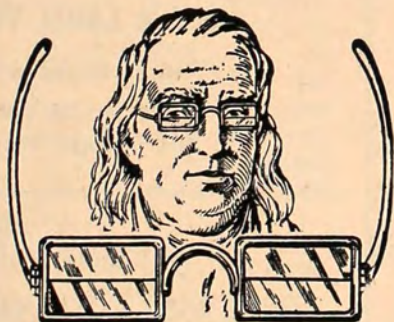
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was most inspiring. The hearty singing of the hymns evidenced the prior preparation which the committee had urged. Mr. Osgood's object sermon, "The Building of a Ship," was most appropriate and appeared to be thoroughly enjoyed by all present. The offering made this year at the service—over \$37,000 (almost as much as the total of a year ago, when all the returns were in)—gives reason to think that the total of 1917 will reach, if it does not exceed, the sum of \$40,000. The thanks of the diocese are given to the committee for the way in which they have given a new impetus to this very essential part of the Christian nurture of the young.

Personal Service in Church Work for Girls.

As a result of two meetings called by Bishop Rhinelander, the Church Mission of Help in Philadelphia has been organized. The purpose of this new society is to be the friend-in-need of girls and women, primarily those belonging to the church.

What it Does.

It gives protective aid to the girl in moral danger.

It influences by direct personal work her home surroundings, or

It places her in a good private home; when necessary, in an institution.

It secures medical care.

It finds employment.

It provides a "big sister."

It makes a parish connection.

It seeks safe recreation for her.

It works in co-operation with all social agencies for her welfare.

It places and befriends church girls leaving institutions.

It is ready to furnish information about its work by sending a speaker to meet parish groups or groups of individuals.

What it Needs.

First, our prayers.

Second, more paid workers.

Third, more "big sisters."

Fourth, your financial aid.

At present the capacity of the staff is heavily taxed and the cases dealt with are growing rapidly in number.

The society needs gifts and subscriptions to provide additional workers. It also desires a large increase in the number of its members.

Annual Membership, \$5.00.

Associate Membership, \$2.00.

The offices are at 1505 Arch street, Rooms 225 and 226. Bell Telephone, Locust 634.

Checks should be made payable to John Cadwalader, Jr., treasurer, and sent to 1505 Arch street.

Miss E. B. Means, executive secretary is ready to receive inquiries and applications at all times.

WILL YOU HELP? HOW?

A Step Forward in China.

The fourth synod of the district of Anking was held at Anking on the 1st, 2d and 3d of February, 1917. The synod is composed of the clergy, all foreign male missionaries who have been in the country two years; four representatives of the catechists, four representatives of the school teachers



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and delegates from all parishes having thirty or more communicants. As only three foreigners were able to be present, with nearly thirty Chinese, it is obvious that it was a thoroughly Chinese gathering.

Sitting as a Diocesan Board of Missions, the synod took important action. The most important city in the diocese where we have no work is Kingtcheng, where the finest of Chinese porcelains are made. It is a city of at least 200,000 inhabitants and has very little mission work in it of any church. A sum of \$500 was voted for opening work there. Another town of considerable importance, about forty miles from Anking, is Chienshan, and from this town we have many patients in the hospital, and in consequence a number of inquirers. We have long wished to open work here, and the sum of \$200 was voted for that purpose.

On the whole, the action of the synod seems to me to have been of a more aggressive and useful character than that of any previous synod of the district.

Good reports are coming in to the Church Missions' House from the Sunday schools all over the country who have taken an interest in the Lenten Offering number of the Spirit of Missions. Many have established really remarkable records. In one parish in Missouri the children were given the names of the families and individuals whom they might see and allowed three weeks in which to work up these subscriptions.

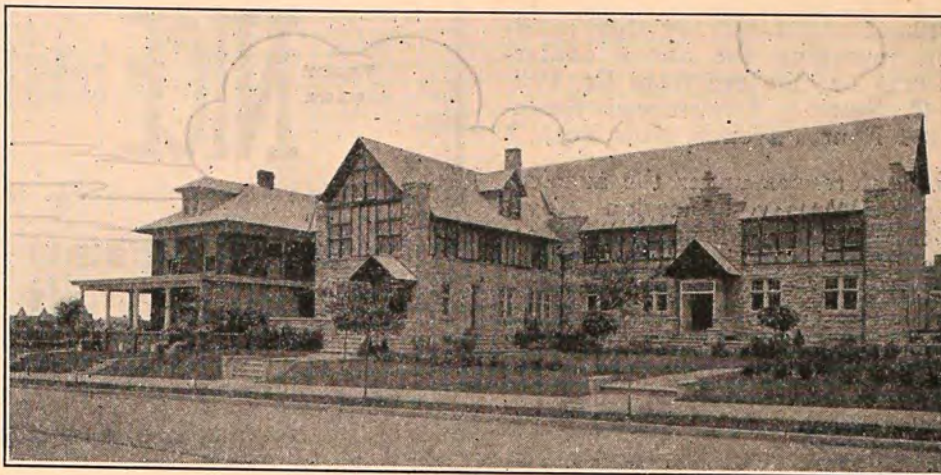
The teams brought their reports the Third Sunday in Lent. The winning team, the two youngest girls in the contest, reported sixteen new subscribers. The other two teams reported seven and eight, respectively, making a total of thirty-one new subscribers in the parish.

At the meeting of the executive committee of the Board of Missions on April 10 the Reverend R. W. Andrews was authorized to appeal to the church in this country for \$8000, to be used in erecting adequate buildings for his work in Kumagaya, Japan. For eighteen years Mr. Andrews has labored in the district of Tokyo under conditions that would have discouraged a less earnest man. Surely the church will see that he is no longer compelled to work without tools.

Summer conferences for church workers will be held during the summer as follows:

Cambridge, Mass., June 22-July 7; Gulfport, Miss., June 29-July 6; Geneva, N. Y., July 2-July 13; Sewanee, Tenn., August 7-August 19.

The plan of study for these conferences is based upon the general theme—Missions according to the Bible. There will be four graded courses, numbered I-IV, and adapted respectively to advanced adult students, older Juniors, younger Juniors and children. Course No. 1 will use a book called "Missionary Aspects of the Bible," now in preparation by the Bishop of Pennsylvania; for Course II, the Bible is the text-book; for Course III, a new book—"Simon Peter: Rock"—by Miss L. C. Sturgis, and for Course IV, a



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book by Mrs. J. R. Cowan, illustrating the search for the Heavenly City throughout the ages. Further information regarding the above conferences may be obtained from Dr. William C. Sturgis, Educational Secretary, 281 Fourth avenue, New York.

The conferences under the auspices of the Missionary Education Movement this summer will be as follows:

Blue Ridge, N. C., June 22-July 1;
Silver Bay, N. Y., July 6-July 15;
Estes Park, Colo., July 13-July 22;
Asilomar, Cal., July 17-July 26;
Ocean Park, Maine, July 20-July 29;
Lake Geneva, Wis., July 27-August 5;
Seabeck, Wash., July 30-August 8.

The schedule of the Pilgrimage of Prayer of the Woman's Auxiliary for May is as follows:

May 6-12, Southern Ohio and Ohio;
May 13-19, Michigan; May 20-26,
Western Michigan and Marquette;
May 27-June 2, Fond-du-Lac and Milwaukee.

Let us pray for these dioceses during their weeks of prayer.

For some years past a friend of the missionary cause has walked into the business office of the Church Missions House in New York at Easter-tide and laid a thousand-dollar bill on the cashier's desk, asking that it be used in the general work, with the single request that it be acknowledged in The Spirit of Missions under the initials "B. E. G. N. T." This year proved no exception. Such confidence is mightily cheering to those who are entrusted with the distribution of the church's gifts for missions.

Commemorating the thirtieth anniversary of his consecration, Bishop Talbot, of Bethlehem, publishes in the May number of The Spirit of Missions some interesting reminiscences of the early days of his episcopate as missionary bishop of Montana and Wyoming.

NOTICE

A man of about 45 years of age, dressed as a clergyman, about five feet high, with English accent, light complexioned, has obtained small amounts from persons engaged in church and Sunday school work in Philadelphia, with the promise that he would pay the next day, but as he has failed to do so, it is believed he is an imposter.

He usually tells the story that he is from some distant part of the country visiting persons a few miles from Philadelphia, and having left their home for the afternoon, he has discovered his wallet with money and all identification has been left in another vest at their home, and in this way the necessary fifty or seventy-five cents for railroad fare is obtained.

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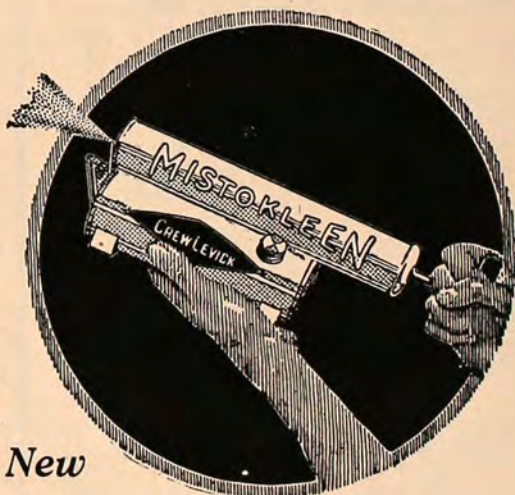
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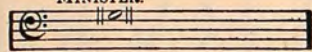
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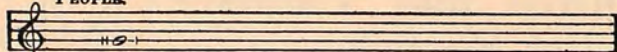
Sentences.
Exhortation.
The Confession.

MINISTER.



Almighty and most merciful Father.

PEOPLE.



We have erred and strayed from Thy ways like lost sheep*
We have followed too much the devices and desires of our own hearts*
We have offended against Thy holy laws*
We have left undone those things which we ought to have done*
And we have done those things which we ought not to have done*
And there is no health in us*
But thou O Lord have mercy upon us miserable offenders*
Spare thou those O God who confess their faults*
Restore thou those who are penitent*
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant O most merciful Father for His sake*
That we may hereafter live a godly* righteous* and sober life*
To the glory of thy holy Name* A-men.

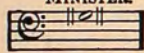
The Absolution.

PRIEST.



Almighty God Thy holy Name.

MINISTER.

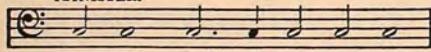


Our Father,

PEOPLE.

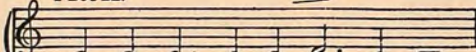
Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be
done on earth as it is in heaven* Give us this day our daily bread* And forgive
us our trespasses* As we forgive those who trespass against us* And lead us not
into temptation* But deliver us from evil* For thine is the kingdom, and the
power, and the glory* For ever and ever* A-men.

MINISTER.



O Lord, o - pen Thou our lips.

PEOPLE.



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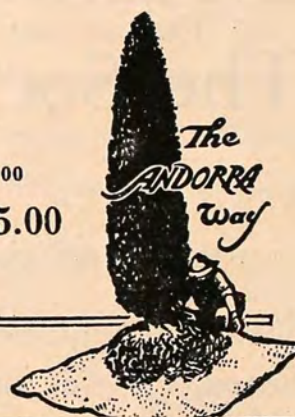
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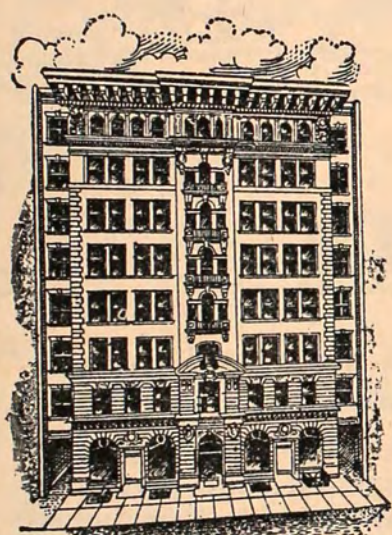
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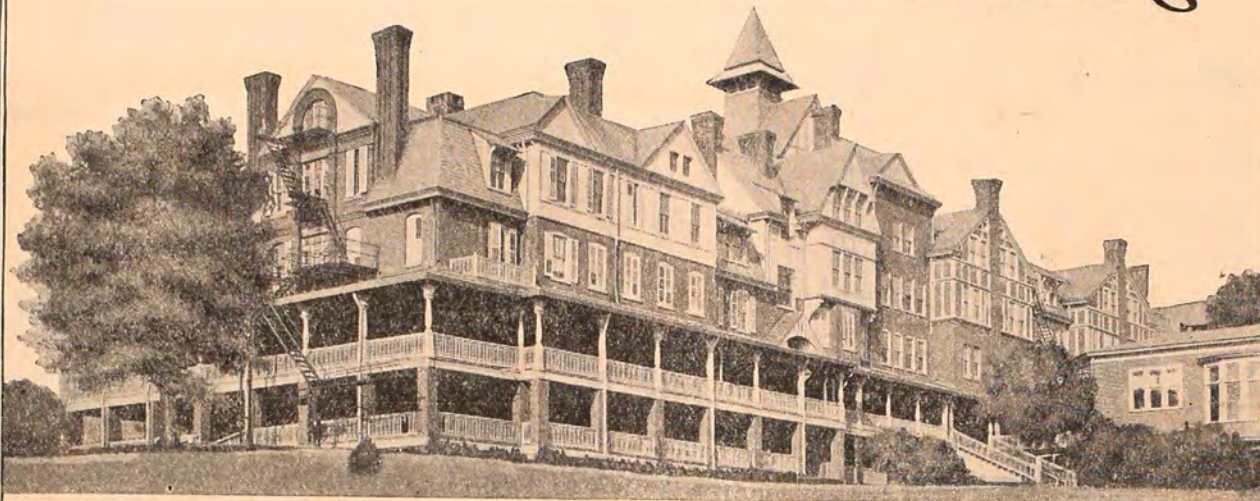
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